

The LUTHERAN



GREETING THE PASTOR IN ELMSFORD

"Church door" is drive-in entrance

40, No. 46

AUGUST 13, 1958

CENTS



Always Weeds

ALTHOUGH HIS DUTIES as Sunday school superintendent were over for the summer, Norton noticed that some of his pupils were neglecting church services. As he stopped his car in front of a large rambling white house, he said to the pleasant-faced woman kneeling in her rock garden, "Missed you folks the last few Sundays."

Mrs. Harris smiled sheepishly. "Well, now that the children don't have to get up Sunday school, we like to sleep a little later."

"Summer church services are for the entire family," Mr. Norton reminded her.

"Yes, I know," she admitted, "but—well, Jim does like to go fishing, and I have been neglecting my flowers lately."

Mr. Norton looked down at the spreading carpet of perennials at his feet. "Every year I admire your garden as I drive by—the mountain pinks, white candytuft, yellow alyssum, and the coral bells. It's a colorful sight in spring," he said.

MRS. HARRIS WAS GLAD to change the subject. "Yes, that's when I'm the most faithful cultivating so that no weeds spoil the beauty of the flowers. Now that everything has finished blooming, I don't work so hard at it. Only this morning I was surprised to see how much grass, wild mint and dandelion shoots were choking the plants."

Mr. Norton nodded. "Well, I must be getting on. I hope your garden will continue to give pleasure to passersby for many more years." He paused reflectively. "You know, even though Mrs. Norton and I never had any youngsters of our own, we always felt that children are like flowers."

Mrs. Harris sat back on her heels and watched the car drive away. "Now what did he mean by that?" she wondered.

—ERNESTINE DAUM

The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Huldshiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, Secretary. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson R. Litt.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1958 by the United Lutheran Publication House. Printed in U.S.A. Second-class mail privileges authorized at Philadelphia, Pennsylvania.

THIS WEEK in *The* LUTHERAN

SOMETIMES GOD SAYS NO	- - - - -	By Maurice Platts	12
A theological student knew all about faith—until he met the Barlowes			
MINISTRY IN MANHATTAN	- - - - -	By Lucille E. Hein	15
Big-city problems are tough even for a church like Holy Trinity			
PERSECUTION OF THE PROTESTANTS	-	By Stewart W. Herman	20
Should the situation in Colombia be investigated if it is improving?			
DON'T BE IN SUCH A HURRY	- - - - -	By Ralph W. Loew	23
You may miss out on something important while you are being busy			

NEWS

COVER PICTURE. The Rev. Ralph W. Storm greets parishioners after Sunday service in drive-in theater in Elmsford, New York. The story is on page 32.

Church in the News	- - -	4
World News Notes	- - -	10
Washington: Passport Tussle		
By Robert E. Van Deusen		11

News in the Churches:

Caribbean	- - - - -	40
Central States	- - - - -	37
Florida	- - - - -	38
Illinois	- - - - -	46
Iowa	- - - - -	37
Minneapolis	- - - - -	47
New York	- - - - -	42

Ohio	- - -	E. Rudolph Walborn	35
Pennsylvania:			
Gettysburg	- - - - -		45
Johnstown	- - - - -	Robert G. Sander	44
Wilkes-Barre	- - - - -	Calvin E. Humbert	45
Rocky Mountain	- - - - -		46
South Carolina	- - - - -	Wynne C. Boliek	40

FEATURES

Worship Notebook	- - - - -	By Edgar S. Brown, Jr.	25
Personal Problem Clinic	- - - - -	By Earl S. Rudisill	26
A Guide to Bible Study: Isaiah	- - - - -	By Gerhard E. Lenski	27
Books	- - - - -		29
Letters to the Editor	- - - - -		31
In Conclusion	- - - - -		50

Russians open talks with World Council . . . Poles have been too easy on the church . . . Virginia churches may house segregated schools . . . Christians differ on Middle East policy . . . Swedish archbishop named

THE CHURCH IN THE NEWS

Russians might join World Council

Churchmen had arranged a small summit conference of their own this month. Top men in the Russian Orthodox Church agreed to come to Utrecht in Holland to talk with World Council of Churches leaders. Purpose was to determine whether the Russian Church might join the Council.

Across the table from long-bearded, sharp-eyed Metropolitan Nikolai of the Russian Church were the World Council's central committee chairman, Dr. Franklin Clark Fry, and the council's general secretary, Dr. W. A. Visser 't Hooft. The meeting is "a first exploratory conversation," said Dr. Fry.

The World Council, before it organized in 1948, tried to get the Russian Church to come in as a charter member. Half a dozen churches of Iron Curtain countries did join, but not Russia. Plans for a Council conference with the Russians were made in 1956, but the anti-Red revolt in Hungary and the British-French-Israeli attack on Egypt that year threw the plans out of gear.

The Council is eager to be a meeting place of all Christians. Its leaders figure that world tensions might be reduced if churchmen of all nations learn to trust one another.

Church in trouble in Poland

For two years there had been restless peace between the Roman Catholic Church and the Red government of Po-



METROPOLITAN NIKOLAI
long-bearded, sharp-eyed

land. The Gomulka government let Cardinal Wyszynski resume leadership of the church after three years of house arrest. In exchange the cardinal encouraged the Polish people (95 per cent Roman Catholic) to support Gomulka in his cautious efforts to assert independence of Russian domination.

On July 21 Red police broke down the gates of the Jasna Gora monastery where Cardinal Wyszynski has an office. They carted off quantities of books, accounts, tape recordings. They took away the mimeograph machines on which "subversive" publications had been produced.

Quarrel between the church and the Red government centers around two points. 1) Churchmen have insisted on the right to control the distribution of relief supplies for Poland coming mainly from American Roman Catholics. 2) They want to continue religious instruction in the schools.

Churchmen met government spokesmen on July 31 to discuss their quarrel. It was agreed that relief supplies worth \$400,000 piled up on docks at Gdynia would be released to victims of a flood that swept southern Poland last month. Church publications, except those for the clergy only, will be put under government censorship.

The general opinion was that the Gomulka government is under Russian pressure to be less lenient toward the church.

Tennessee confidential

The pastor in a little Baptist church in McMoresville, Tennessee, had failed in an attempt to help a young couple solve their marital problems. When the divorce case came up in court, lawyers called the pastor, James Glisson, to testify. He said that what had been told him was "private information" given in confidence.

Tennessee law doesn't recognize such privilege except for lawyers, Judge John F. Kizer of Huntington Circuit Court declared. He fined Mr. Glisson \$50 and gave him a 10-day suspended jail sentence for contempt of court.

Gov. Frank Clement of Tennessee promptly granted a full pardon to the village pastor. Any recognized minister, priest, or rabbi should be allowed "to counsel in confidence without fear of being forced to disclose what has been communicated to him," the governor said.

The governor and several other candidates for state office announced that

they would favor legislation to give ministers legal protection against revealing confidential information. "We must let husbands and wives in distress know they can go to their spiritual advisors for counseling," said Governor Clement.

Will churches open white schools?

One Negro boy hopes to enter a white school in Arlington, Virginia, next month. A few may try in Charlottesville. A Virginia law, passed in opposition to the U.S. Supreme Court decision on segregated schools, requires that a public school close if a Negro is enrolled among whites.

In case a public school is closed, will churches open their buildings for private schools admitting white pupils only? The question may become urgent soon. Eleven of 17 clergymen in Charlottesville said they oppose use of church buildings. Five said they favor it. First congregation to announce that its building is available was Christ Episcopal Church.

The vestry said it is "the Christian duty of every citizen and every institution to eliminate or to minimize the tragic effect upon our children of depriving them of education which is part of their birthright. This is so regardless of the merits or demerits of the legal issues involved."

The Virginia Methodist Conference agreed in June to oppose the use of church property for segregated classes. Methodists said such use would "endanger our democratic way of life and threaten the integrity of our churches."

Twenty-seven Protestant clergymen in Arlington, Virginia, notified Gov. J. Lindsay Almond they oppose use of churches as classrooms to prevent integration.

Churchmen talk about Middle East

"A fateful step" was taken when the U.S. sent marines ashore in Lebanon,

church spokesmen agreed. But churchmen didn't agree on whether the troop landing was good or bad.

The *Christian Century*, most prominent U.S. Protestant journal of opinion, and usually pacifist, was opposed to the military action. *America*, a U.S. Jesuit publication, thought that a decisive move might be good. "World peace, as well as stability in the Middle East, can only benefit from an end to a dangerous policy of drift and uncertainty," said *America*.

Commonweal, "liberal" Roman Catholic paper, said "a pretty good case can be made for the President's sending troops into Lebanon" — "considering present circumstances only" — but "deplored the fact that we were permitted to drift into the situation where our choice was limited . . ."

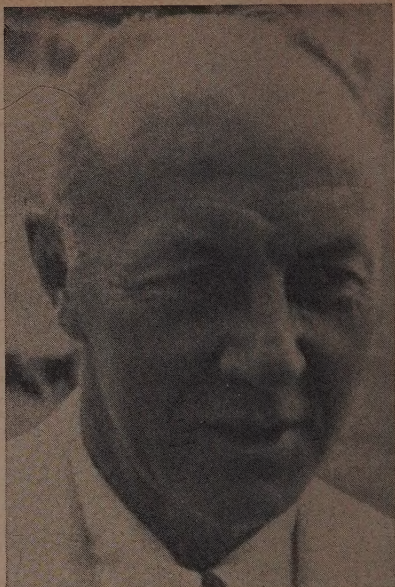
Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, said that "adequate solutions" (of the Middle East problems) "may be unattainable under present circumstances," and said "it is not essential to Western interests that the governments of the Middle East be 'pro-Western.'" He called for "firm and courageous action by the international community" in abating "the festering bitterness between the Arab states and Israel."

Lebanese leaders oppose landing

Leader of the Christian community in Lebanon (the Maronites, a Roman Catholic group) denounced the landing of American troops. Patriarch Paul Meouchi of Lebanon asked for their immediate withdrawal.

Moslem leader in Lebanon (the country is 50-50 Moslem and Christian) said the landing of U.S. marines was unjust. "The U.S.A.," he said, "must bear a grave responsibility before God and history."

A Russian Orthodox churchman, Met-



O. FREDERICK NOLDE

Mid-East doesn't have to be pro-Western

ropolitan Nikolai, called all leaders of Christian churches to "stay the hand of the aggressor by open condemnation of his action." A Roman Catholic paper in Argentina, *El Pueblo*, thought that "may-be a firm attitude on the part of Washington, as in the case of Korea and the Berlin airlift, will put a brake on this new Communist coup d'etat in the Middle East."

Pope Pius urged Catholics to "invoke celestial help through the potent intercession of the great mother of God." The World Council of Churches appealed for \$25,000 to aid 11,000 families uprooted from their homes during the revolt in Lebanon.

Witnesses against everybody

There had never been a better-behaved crowd in New York City than the Jehovah's Witnesses, said city police. In New

York's big Yankee Stadium and the Polo Grounds for their eight-day convention, some women took off their shoes while walking across the ball park so they would not jab holes in the turf with their heels.

But the Witnesses were violent, as usual, in condemning all the churches. The world is soon coming to an end and only the Witnesses will be saved, they were assured by their president, Nathan H. Knorr (born in Bethlehem, Pa., graduated from Allentown high school in 1923). Heaven will be populated exclusively by Witnesses, 144,000 of them, and the rest of the Witnesses will live on earth which will be swept clean of all evil.

Teachings of the Roman Catholic Church and all Protestant churches are un-Christian, the Witnesses were told in New York, where 250,000 of them assembled, probably the biggest religious gathering in U.S. history. Total world enrollment of the Witnesses is 719,000.

More birth control argument

With 90 million babies born every year, the world is in great danger of becoming overpopulated. Sensible solution of the problem, according to most Protestant spokesmen, is birth control. But Roman Catholics stuck to their stern opposition (in theory, but not in practice among the American Roman Catholic laity).

The problem got into the headlines in New York City when the commissioner of hospitals, Dr. Morris A. Jacobs, refused to permit a doctor to prescribe a contraceptive device for a patient in a city hospital, although the woman, a Protestant, was informed she could not live through childbirth because of a diabetic condition.

United Lutherans got into the argument this month when the Rev. Rufus Cornelsen, ULC director of social action,

quoted the statement adopted by his church at its 1956 convention:

"Husband and wife are called to exercise the power of procreation responsibly before God. This implies planning their parenthood in accordance with their ability to provide for their children and carefully nurture them in the fullness of Christian faith and life. The health and welfare of the mother-wife should be a major concern in such decisions.

"Irresponsible conception of children up to the limit of biological capacity and selfish limitation of the number of children are equally detrimental. Choice as to means of conception control should be made upon professional medical advice."

Where to put people

Overpopulated countries have a moral right to send their surplus into any country where there is still room, a Roman Catholic bishop in Spain, Jose Lopez Ortiz, said last month. The U.S. was criticized for its 1927 law limiting immigration.

A Methodist clergyman, Dr. W. Vernon Middleton, proposed last month that Alaska might be able to take some of the extra people. "The vast, unhabited areas of Alaska should be populated by peoples of the world who now do not have enough space in which to live—for instance, the Japanese," he said.

Needy farmers from overcrowded lands should be allowed to settle on American farms that are idle, Dana C. Jennings told the National Catholic Rural Life Conference in Omaha.

More Catholics

A Washington, D. C., Roman Catholic parish, the Church of the Blessed Sacrament, organized a new group last month, called the "Seven-Up Club." Only families with seven or more children are eli-

gible. At a picnic held by the club the John Hodgson family was said to have "the best potential." There are 10 children, the oldest aged 11. The Francis Roddy family was a poor second—10 children, but the oldest 15.

A Roman Catholic attorney in New York City was awarded a citation at a family institute at Fordham University. Richard T. McSorley has 15 children, 31 grandchildren so far. Mrs. McSorley died in 1952. Four of the McSorley offspring are priests, four are nuns.

Money for California college

Promises of \$775,000 for a Lutheran college in California were made recently by three churches, announced Dr. Orville Dahl. The promises came from the Augustana, Evangelical Lutheran, and United Evangelical Lutheran churches at their conventions in June.

United Lutherans have a contribution for the college included in the 1960-61 budget to be proposed at the church convention in October, and additional funds will be gathered by the ULC Pacific Southwest Synod. American Lutherans will also vote on the college question in October.

The college, to be located on a 206-acre ranch near Los Angeles, needs \$3 million for the first phase of its development, said Dr. Dahl, president of the planning agency. He thinks the college can open in 1961.

Hultgren to be Swedish archbishop

The man receiving the largest number of votes in diocesan board elections last spring has been named archbishop of the Church of Sweden, to succeed Yngve Brilioth on Sept. 30. Bishop Gunnar Axel Hultgren of Haernoës was chosen by King Gustav from the three candidates elected by the church (*see THE LUTHERAN, July*

2). The king is permitted to choose any of the three.

Bishop Hultgren is 56.

Last month the government named as bishop of the Lund diocese, succeeding Anders Nygren, the man who had received the second largest number of votes in the diocesan election. Dean Nils Bolander of Lund cathedral, who was close behind Ragnar Askmark in the voting, was selected for the office.



JUDY FORD

Spoke in Denmark for ULC youth

Lutheran youth want co-operation

The youth organization of each of the Lutheran churches of the world develops its own program. A co-ordinated program for all churches would be better, said Lutheran youth leaders meeting in Liselund, Denmark.

The present staff at Lutheran World Federation headquarters in Geneva might set up the program, the youth leaders proposed. Eventually there ought to be a full-time official for youth work, they said.

Delegate to the youth conference from the United Lutheran Church in America was Miss Judy Ford, ULC Luther League president (the first girl elected to this position).

"Trial of Jesus" to be staged

A controversial Italian drama about the Crucifixion will be seen next season by New York audiences, according to plans announced by producer Warner LeRoy. The play *Trial of Jesus* by Diego Fabbri has divided critics in its productions in Italy, Spain, Germany and France. It is currently enjoying a six-month run in Paris.

The story deals with a modern Jewish family that is disturbed by the old question of where the guilt lies in the Crucifixion of Jesus. The family, in order to study the events leading up to Calvary, engages a theater and hires a troop of actors to act out the story. The enactment includes considerable by-play with the audience, in which members of the cast are planted.

Priest versus Bardot

Lake Placid village in New York's Adirondacks was "split down the middle" by Brigitte Bardot, according to the community's weekly newspaper. A local theater scheduled a three-day run of Bardot's *And God Created Woman*, and refused to cancel it when the pastor of St. Agnes Roman Catholic Church protested.

The priest, Msgr. James T. Lyng, ruled that the people of his parish must stay away from this theater for six months. The summer crowd at Lake Placid flocked to see the Bardot film, which is condemned by the Roman Catholic Legion of Decency, but the theater will have difficulty attracting customers when the summer people go, the priest warned.

Msgr. Lyng had success with a drive-

in theater near Lake Placid where another Bardot film was scheduled. The showing was cancelled following his protest.

And so forth

There doesn't need to be any study of Roman Catholic theology by the Lutheran World Federation, said Lutherans of Poland. In answer to a query from the LWF on beginning the study which was suggested at the Lutheran assembly in Minneapolis last summer, the Poles said they already know all they need to know about Roman Catholicism "both from its publications and from daily contact."

A history of the Finnish Evangelical Lutheran Church (Suomi Synod) will be published on the church's 70th anniversary in 1960. Written by the Rev. Henry Kangas of San Francisco, it will be the first English-language history of the church body.

Official delegates to church conventions may deduct any traveling expenses which are not reimbursed from their income tax returns as "charitable contributions," the U.S. Internal Revenue Service ruled. The ruling rescinded a 1924 decision that such costs were "personal expenses" and not deductible.

Radio has invaded some of the last places to hold out against it—the 3,200 convents of cloistered Roman Catholic nuns. Radio sets were installed in the convents last month for a broadcast by Pope Pius XII.

Boards, agencies and congregations of the United Lutheran Church which bought Common Investing Fund stock for \$10 per share when it was issued on Jan. 1, 1954, now have a 31 per cent profit. Current value of shares is \$13.16. A quarterly dividend of 12 cents per share was paid last month. Total of \$5.3 million is invested in the CIF.

world news notes

SUMMIT CONFERENCE

SIMPLE, straight-forward Dwight Eisenhower would be no match for Russia's shrewd, ruthless Khrushchev. That's what statesmen in western Europe, and America, too, were afraid of. British newsmen agreed that their prime minister, Harold Macmillan, would have to carry the chief burden of a summit conference with the Russians.

A meeting at United Nations headquarters in New York, with TV floodlights beating down on the debates, would be especially cruel. Charles de Gaulle insisted in Paris that the meeting be in Europe, limited to a few, and out of the spotlight.

The Eisenhower theory of government has been that a president chooses his team, and then lets every man be responsible for his own duties, with the president standing by to referee in case of mix-ups. Mr. Eisenhower has Mr. Dulles to shape foreign policy. There aren't any proposals about foreign affairs that can't quickly be communicated from one nation to another through the usual diplomatic channels, without bringing in the chiefs of states to do the dickering.

BUT PRESSURE for a summit conference kept building up. Russians thought they had the Americans and British in a bad position after the intervention in Lebanon and Jordan, and wanted to press their advantage before the eyes of neutral nations. Most of the western European countries, deeply worried about the chances of being made the battleground of the horrible World War III, were insistent that a strenuous effort should be made to find some basis of agreement between the U.S. and Russia.

So the U.S., reluctantly, was being prodded into signing up for a summit conference. "On or about Aug. 12," said Mr. Eisenhower.

Chief purpose of the Russians in a summit conference is to attack the U.S. strategy of forming alliances with nations opposing Russia, especially the Baghdad Pact group—Iran, Turkey, Pakistan—around Russia's southern border. "Containment" of Russia by a circle of allies had been the Truman policy, and has been pushed ahead in the Eisenhower-Dulles days. To weaken the Baghdad Pact arrangement, the Russians managed to hop over it, winning some allies of their own in Egypt and Syria.

THE U.S. will probably propose to the Russians that no more arms shall be shipped to the Middle East by either side, but the U.S. won't agree to stop arming Iran, Turkey, Pakistan. No agreement can be reached unless both sides agree to complete neutrality of the whole Middle Eastern region.

How to make an agreement stick would be the biggest problem. If the U.S. shows any signs of weakening in determination to defend the allies it still has in the Middle East, internal forces of subversion will quickly arise in these countries and destroy their pro-Western governments.

It would be much pleasanter for the U.S. president to stay at home this month after Congress adjourns, play a little golf, and spend the weekends at Gettysburg. But destiny seemed to be beckoning in another direction, and Dwight Eisenhower may have to keep this date with destiny. Another U.S. president, Woodrow Wilson, once tried to keep such a date—in Paris after world War I—and never recovered from the disaster.

G. E. R.

WASHINGTON

By ROBERT VAN DEUSEN



PASSPORT TUSSLE

THE TUG-OF-WAR between the State Department and the courts over the issuance of passports reached a climax in a recent Supreme Court decision. The Court ruled that the State Department cannot withhold passports from citizens because of their beliefs or associations.

The case involved Rockwell Kent, the noted artist, and Walter Briebl, a psychiatrist, both denied passports. They refused to tell whether they had ever been communists. They said the inquiry was an intrusion into their political beliefs.

A long legal battle ended in the Supreme Court with a 5-4 decision. The Court said that the freedom to travel is a basic human right, which may not be limited except by laws which carefully specify the circumstances under which a citizen forfeits that right.

For decades, the State Department has acted as the sole judge of the fitness of an applicant for a passport. This began in the days when people could travel abroad without passports. They served as a "letter of introduction" from the Secretary of State, implying approval of the individual's desire to travel and a promise of diplomatic backing. A passport was considered a privilege rather than a right.

Today, however, a person cannot travel abroad without a passport. Since World War II, the State Department has used its power to deny passports to limit the movement of people whose travel abroad

was considered undesirable. In some cases, this included people whose political, economic, or social opinions the State Department did not like, but who were not actually subversive.

Court Action

IN 1955, the U.S. Court of Appeals challenged the State Department's exclusive and final authority to grant or refuse passports. A three-judge court ruled unanimously that the Secretary of State must show legal reasons for refusal to issue a passport, and that denial of a passport is subject to legal review.

Later the same year, Judge Luther Youngdahl carried the same reasoning still further. In hearing an appeal on a passport case, he ordered all evidence on which the denial of passport was based to be made available to the applicant so that he could defend himself. This had the effect of barring confidential information as grounds for refusing a passport.

The current Supreme Court decision pushed this philosophy to its logical conclusion. The State Department may not use arbitrarily its power to refuse passports. Such refusal must be based on outward acts, not beliefs, and supported by evidence reviewed by the courts.

President Eisenhower has asked Congress to enact new legislation restoring to the State Department its discretion to deny passports when "their possession would seriously impair the conduct of foreign relations . . . or would be inimical to the security of the U. S." The proposed bill provides for review by the Passport Hearing Board and the U.S. District Court, but the appellant is not entitled to information which might have an adverse effect on security or on foreign affairs. In considering this legislation, Congress will be walking a tight rope between national security and the Bill of Rights.



Sometimes God Says No

*Faith doesn't guarantee that
your life will be a success story*

ONE SUNDAY MORNING, when I was a young theology student, the authorities sent me to preach at a city church. This opportunity had been very nicely timed. I had a spanking new sermon, fresh off the typewriter, crying out for utterance.

My masterpiece—sermon Number One—was about faith in God; a bright, chirpy, confident utterance with not a shade of doubt or gloom in it. I preached it that Sunday morning.

In my sermon the Christian had things pretty much his own way, so long as he was armed with faith. He never got himself slapped around by the woes of life, nor fell victim to heart disease, nor died of cancer. On the contrary, he just waited for the sorrows of life to come along—then almost dared them to come along—then knocked them clean out of the ball park.

It was as simple as that. Faith was the Mr. Fix-it of the spiritual life; it gave you all you asked for and got rid of all things fearful. I was twenty at the time.

AFTER THE SERVICE a middle-aged man and a youth of eighteen or so were waiting for me in the minister's vestry. The man was well-groomed and prosperous looking; he had "top executive" written all over him. The sadness in his eyes seemed

oddly out of keeping with his appearance.

"My name is Barlowe," he said, "and if you're tired of college dinners we'll be glad to have you come home with us."

I accepted the invitation and thanked him. I glanced at the youth. He was half a head taller than the man and had a fat, pink face. Mr. Barlowe intercepted my glance and introduced us. Somehow he appeared a trifle embarrassed.

"Er . . . Mr. Platts," he said, "this is my son John."

"Hello John," I said, and offered my hand.

John's reaction was unusual, to say the least. He attempted to thrust a large fist into his mouth and failing in this, stood biting the knuckle of his thumb, looking helplessly at his father.

"Shake hands, John," said Mr. Barlowe.

CAUTIOUSLY John trusted me with his hand, and that was a shock, too; a podgy, limp, unwilling hand, like that of a small child. I did not know what to say.

"John likes coming to church, don't you, John?" said his father, with a strange heartiness.

"Yes, I do," said John. "I like to see the pipes."

"The organ pipes," explained Mr. Barlowe, "he means the organ pipes. Gets a big kick out of those pipes."

I collected my coat and followed them

By MAURICE PLATTS

This account by a clergyman in Ontario is condensed from *The United Church Observer*

but to their car. They walked down the aisle of the church side by side, almost in military fashion, except that John held tightly to his father's hand.

WITH GROWING PITY I watched the sorry immaturity of the boy unfold itself. Not far from the church Mr. Barlowe had to brake the car sharply at an intersection to avoid striking a dreamy little girl in a pretty Sunday dress. This near-tragedy roused John to grotesque merriment. He roared with laughter.

His father slapped him gently on the knee:

"It's all right, John," he said, "*it's all right.*" He said it with automatic tenderness, as though it were a formal, often-repeated phrase. John was still giggling when we reached the Barlowe home.

Whatever pathos had touched this home, John's mother had not, so far as I could see, become embittered by it. It was plain that John was the apple of her eye and at dinner, after the usual polite questions about college life, she adroitly slipped the conversation into low-gear, so that it centered around John and his little world.

Once he realized that we were on his territory John hastened to tell me, as the ignorant visitor, about his hobbies. He had a family of baby rabbits which, he said, had "just been laid." He stretched his hand across the table and indicated on his large palm how utterly tiny they were.

BUT HIS NEVER-FAILING delight was a sand-pit in which he played most days throughout the summer. It had been enlarged many times to accommodate him until now it monopolized a considerable portion of the lawn.

We played in the sand-pit after dinner, all four of us. We made a huge castle, complete with battlements and towers and

a deep, wide moat. When Mr. Barlowe and I returned indoors for coffee, John and his mother were flooding the moat with water. "To keep the bad men out," John said it was.

We watched them from the living-room window; the small woman and the big son at play. From his gestures it appeared that John was protesting to his mother that the moat lacked a draw-bridge.

For a moment Mr. Barlowe rattled the window softly with the earpiece of his glasses.

"I suppose you understand . . . about John?" he said, awkwardly.

I TRIED TO find an answer that wouldn't hurt. I said I understood that John was young for his age. Mr. Barlowe smiled rather grimly at that.

"Bring your coffee and sit down," he said. "I'll tell you.

"It happened when he was five," he said, "just a little chap, and it was quick, just like a bolt from hell. One day he was home here, fit as a fiddle; the next he was dying of meningitis in the city hospital."

The Barlowes had enough money to secure the best doctors and this they did, and waited. While they waited they prayed. They had never prayed like it before; they had never had anything so big to pray for before. Mr. Barlowe told me that through every hour of every day, at home and in his office, he prayed.

After a harrowing two weeks the doctors said John would pull through. After a few more weeks John was home again and when his mother had fattened him up he looked as strong as a little bull.

ONE EVENING, not long after John had returned home, two of the hospital doctors called on the Barlowes. Mr. Barlowe said they thought it was a semi-social call and they took the opportunity of thanking the

doctors again for their treatment of John. They described in detail John's progress since his home-coming and spoke of their immense satisfaction that the whole unhappy business had ended well.

Quite suddenly they sensed that the doctors did not seem to share their rejoicing. Moreover, they realized that one of them had been trying to say something to curtail the happy recital about John's recovery. The Barlowes waited.

"The doctors said they had waited because they had wanted to be sure," said Mr. Barlowe, "and now they were sure. They used a lot of medical talk but it all boiled down to this: John's brain had stopped growing and would always be the brain of a five-year-old. They said his physical growth might deceive us for a while into thinking he was normal, but that we should be spared a lot of pain if we could accept their diagnosis. They said they were sorry."

THE BARLOWES hadn't accepted the grim verdict easily. They scoured the country to find a doctor with a cure. They didn't find one. They prayed to God for a miracle, but there was no miracle.

With great anguish and great love they watched the growing disparity between the boy's body and his mind. John was now almost eighteen and through the years of his parents' heartbreak he had remained a happy, contented child. His rabbits and his sand-pit satisfied him. The organ-pipes which had intrigued him as a little boy in church, still fascinated him.

Mr. Barlowe was gripping the arms of his chair until his knuckles showed white under the skin. Strange and terrible things were happening to his eyes and mouth. I knew then that the phrase, "the travail of his soul," had a deep, painful meaning. At last he pushed himself out of his chair and stood looking down at me. He spoke

to me with a new tone of friendliness.

"How old are you, son?" he asked.

"Twenty," I told him, "well . . . nearly twenty."

"I see," he said. My answer seemed to have explained something for him.

"Believe me," he went on, "I don't mean to be unkind, but this morning you only preached half a sermon. In your sermon God always says 'Yes' to the prayer of faith. That isn't true. He does not always say 'Yes.' He said 'No' to me and it nearly made me quit being a Christian.

"Like you said in your sermon this morning, I thought being a Christian was just one long success story. That's what nearly made me quit. I just wasn't expecting to have to suffer like I have.

"Do you know why I didn't quit?" He went on, not waiting for an answer.

"IT SUDDENLY dawned on me that the story of Jesus was a success story and yet he was a Man of Sorrows. I remembered that there were people in my own church who were carrying troubles and they did not think God had forsaken them. So I carried on, too.

"And I'll tell you something that is unbelievable. I would die tomorrow if I could make my boy well again but—and I'll never understand this—the faith I have now is a different faith from what I had before. By all the rules of life it should be weaker, but it isn't. It's as though you share a secret with God, as though he has a special regard for people who suffer like he did.

"The kind of faith that comes out of the fire," concluded Mr. Barlowe, "is something really grown-up. I guess you don't know what I'm talking about, but maybe you will one day. Do me a favor though, change that sermon of yours, or tear it up."

Ministry in Manhattan

Strong congregation near center of world's biggest city has to face problems that a church in the country doesn't have to think about

By LUCILLE E. HEIN



"A MAN WHO'S never worked in a big city church can't guess what difficulties the pastor and congregation face. A pastor should not take such a job without accepting the fact that he will have failures."

Dr. Robert D. Hershey knows the difficulties, for Holy Trinity Church is in the heart of Manhattan, at Central Park and West 65th Street. Dr. Hershey has had five years at Holy Trinity.

"PROBLEMS VARY with each church," he said. "Some evolve a welfare program to serve their neighborhood. Some make themselves attractive to the business crowd. Each church develops its specific program because each faces a special situation."

"Four trends in city life affect Holy Trinity. The 'singleton' aspect of life . . . population mobility . . . city sophistication . . . and downright indifference to religion."

"By the 'singleton' problem, I mean that many of our people are alone, either unmarried business and professional people, or young aspirants trying to make

good in New York, or older widows and widowers. Family life scarcely exists. I feel that when a couple is married in our church, Holy Trinity has lost them. When I baptize their first child is about the time they move to the suburbs.

"Then comes the opposite trend. As couples grow old, perhaps are widowed, their children gone, they return to city apartment life. And maybe they return to the city church.

"The second problem is population mobility. In the five years I've been here, our congregation has changed 60 per cent. Think of a church in a small city, where the same families have held membership for generations. They have Sunday schools of a thousand young people. But a neighborhood like ours changes in ten months.

"SOPHISTICATION is a third problem. We must appeal to the sophisticated crowd . . . the intellectually curious, who will try anything once. It's an exciting crowd and it determines the cultural and intellectual approach our church takes.

"The fourth problem is the minority

situation. Protestantism is a minority in New York City. Lutheranism is very much a minority. It isn't the minority of numbers that affects us, but the general attitude of city people toward religion. There is indifference, apathy. Big cities are the greatest mission fields in the United States, and the hardest to crack. You have to be aggressive—work twice as hard as any place else to achieve half the result.

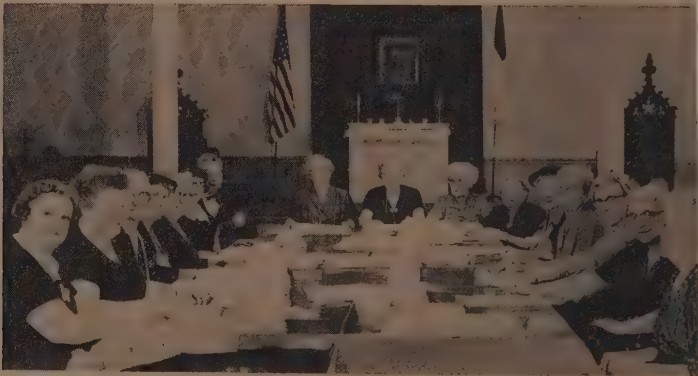
"Another problem with our type of congregation is the irregularity of attendance. Professional people have assignments that take them everywhere. The unattached young adults come and go. Some of our members are executives in the United Lutheran Church. They have to preach in other cities, attend confer-



DRAMA WORKSHOP GROUP

are middle-class economically, a few millionaires. But there can't be a well rounded program at Holy Trinity. We haven't the membership of a well-rounded congregation."

HOLY TRINITY will soon be caught up in New York City's huge Lincoln Square project, which will be a cultural and educational center and housing area. "This



MONDAY MORNING CIRCLE FOLDS HOSPITAL BANDAGES

ences in other countries. Any church that has many members in professional, artistic, executive jobs suffers from absenteeism.

"DON'T THINK that we have only two types of members in Holy Trinity—young adults and older people. We have some families. We have a few children. We have people who are needy, people who

will be one more change through which Holy Trinity must pass. It means that our church must have a cultural and adult education program to attract the professional and artistic people who will live and work in this neighborhood. We have to attract them through interests that are close to them."

Assistant Pastor John R. Kulsar and Dr. Hershey are enthusiasts in the adult

education field, and alert to activities that will draw people to the church.

THE CHURCH has an ambitious music program, under music director and organist Walter Baker. This year 14 Sunday afternoons of great music are planned. The programs are preceded by interpretative lectures. The music is professionally done by choir and soloists, sometimes with the help of big names in the music world.

In the drama workshop, members read and discuss plays and give public dramatic readings. Several members of the group are in the theater, television, or radio. "Some of these are not church members, but they find a home here. At a recent music-drama performance, Basil Rathbone was the reader. Mr. Rathbone rehearsed four hours with the group. He and I had a good talk about religion. He's an Episcopalian and a most perceptive thinker."

The literature study group is a reading and discussion group focusing its attention on modern writers. Albert Camus, the Nobel Prize winner, was one of the recent subjects. The book for the week of this interview was Homer Smith's *Man*

and *His Gods*. The group will tackle the new verse play, *J. B.*, by Archibald MacLeish.

"HOLY TRINITY provides an art program, too," said Dr. Hershey. "This year our Wednesday Lenten services were centered on the Passion as reflected in painting. Each evening a lecturer from the Metropolitan Museum of Art presented masterpieces based on the theme. The music, prayer, and art talk were coordinated."

Another way in which Holy Trinity provides adult education is through frequent lecture-study series. In October, 1957, Dr. Theodore Tappert, professor of church history at the Philadelphia Seminary, gave four public lectures on Martin Luther, and the *Martin Luther* film was shown.

In January, 1958, Dr. Paul A. Qualben, trained in medicine and the ministry, gave three lectures on Christianity and psychiatry.

"These activities bring people to the church. They come for the cultural and educational program. Some will come again and again, and may be drawn into the religious program."

EVANGELISM COMMITTEE GETS VISIT ASSIGNMENTS



THE "TRYADS"—Trinity Young Adults—are an active group. "For some single young people such a group is their only anchor in big-city life," Dr. Hershey said. The church receives letters from many parts of the world telling what Tryads meant to some young person. It's almost an international club, including people with roots in many countries.

"Our Sunday school is international too. This neighborhood is mainly Jewish, Puerto Rican, but others—Negroes and Chinese live here too. Sister Ida Steuerwald, our deaconess, can tell you that our children come mostly from these groups. Some Sundays there are only two or three white children in the Sunday school. We serve the children of the neighborhood rather than our Lutheran children."

Dr. Hershey took me on a tour of the beautifully equipped parish house which has living quarters for the sexton, the deaconess, the assistant pastor, in addition to social rooms, offices, dining and kitchen facilities.

"The Hersheys don't live here," he said. "We have our parsonage in Teaneck, New Jersey. My wife and eleven-year-old daughter live there. Our son is at Gettysburg College. That's my college and seminary. I have a one-room apartment in the parish house, and in busy weeks I sometimes have to stay in town three or four nights.

"I GAVE MY CAR to the family. It's impossible to move around New York in a car. The whole pattern of life here is abnormal. One pastoral call may take three hours. Pastoral visiting is difficult where people rent a room or an apartment, are at work all day, eat dinner out, and then go out for the evening. They're never home.

"We have a hard-working lay evangel-

ism committee and they have the same problems in making visits. We have an active United Lutheran Church Women's group, and the members are instrumental in bringing women into church activities. But parish life, as a pastor in a small city knows it, just doesn't exist here."

BY THIS TIME we had reached the church itself, which is modeled on a French chapel, with delicate stone work and magnificent stained-glass windows. A contrast to the soaring structure of the main church is the simple Chapel of St. James, with its dramatic modern altar and background, located in the parish house.

The Church of St. James, established in 1827, is the oldest surviving English Lutheran church in New York City. After a long history, the church came into financial difficulties. The members united with Holy Trinity in 1938. The constantly used Chapel of St. James symbolizes this older congregation.

We finished the tour in Dr. Hershey's study—a room indicative of his varied

TRINITY'S YOUNG ADULTS





TRINITY CHURCH ON EASTER

interests. "I've no patience with men who say they've no hobbies or interests outside their jobs. Everyone has something. Life would be unbearable otherwise."

HAVE SUKI YAKI DINNER



DR. HERSHEY PAINTS. His apartment in the parish house is a one-man exhibit of oils. He is also a collector and devourer of books. "This is my general library, religion, philosophy, literature, drama, classics," and he waved to the floor-to-ceiling shelves of the study.

"My hobbies are accelerated by the people who use our church. Ballet dancers. Theatrical people. Singers and musicians. Medical men. Philanthropists. University professors. Lawyers. Brokers. Church executives. Radio and television people. Magazine writers and editors. People in this neighborhood are of many faiths and nationalities."

DR. HERSHEY is dynamic in action and appearance. Wavy black and gray hair, alert eyes, a clipped mustache. Charcoal suit, bow tie. Rich voice and dramatic gestures. Constantly pantomiming.

He is full of energy. With his church responsibilities, his civic involvements, his hobbies, he still has time to write. He is at work on his second book of sermons. He is preparing meditations for television. He does radio sermons and book reviews. He is chairman of ULCA's Committee on Church Papers.

Dr. Hershey is in demand as a speaker and had just returned from a preaching mission in Tennessee, held by 20 pastors of several denominations. "These people can give it and take it," Dr. Hershey said. "We had 2,000 to 5,000 per meeting. They listened to two full sermons at each meeting. Everything else in the town was called off.

"These preaching missions are a chance to meet preachers of other denominations, note their approach to the crowd, and see what they stress in religion. I like to speak at mission meetings and at colleges and seminaries. I return to my own church strengthened, full of new ideas."

PERSECUTION OF THE PROTESTANTS

.... IS TAPERING OFF IN COLOMBIA



CONGREGATION IN CALI PLANTS CROSS

TENSION IN COLOMBIA—both political and religious—has relaxed considerably. With the inauguration of President Alberto Lleras Camargo this month an era of peace and national recovery may be expected.

According to the agreement, for the next dozen years the Liberals and Conservatives—after a decade of civil strife—will co-operate in governing the country, sharing offices equally. It is almost as though, following the War Between the States, the Confederate and Union “par-

ties” had decided to govern the U.S. jointly!

The solution in Colombia would be practically unthinkable without Dr. Lleras who is a moderate Liberal with tremendous prestige, both nationally and internationally. For years he was head of the *Organization of American States*, undoubtedly the most effective regional agency within the framework of the United Nations. One shivers to imagine what would happen in Colombia if some fanatic assassinates this key figure.

Gradual return of civil order has been accompanied by restoration of reli-

By STEWART W. HERMAN

Roman Catholic and Protestant leaders met recently to talk about whether an investigation of events in Colombia would be a good thing



ON SITE OF NEW CHURCH

ious peace too. Some Roman Catholic observers take this dual fact as clinching proof of their contention that the alleged persecution was not really religious persecution at all. It was purely political!

The vast majority of both Conservatives and Liberals are Catholics, of course, but whereas the Conservatives are frequently staunch in their religious loyalty, the Liberals also include most of the Protestants.

Is it as simple as that? Priests and bishops of the Roman church were obviously involved—directly or indirectly—in many incidents of violent action (clos-

ing schools, wrecking chapels, expelling Colombian Protestants from their communities). Virtually nothing was done by the hierarchy to repudiate such transgressions against religious liberty.

It is a little difficult to believe that the things which happened so consistently to Protestants were simply the by-product of political warfare. Many other Latin American countries are no less tied up in duels for political power but in no other case has a sustained attack on Protestantism occurred.

A FEW YEARS AGO, after reports of persecution had become embarrassing to the Roman Catholic Church, the suggestion was made in the U.S. that an objective investigation of the Colombian situation be undertaken. Although there was sincere interest in both Protestant and Catholic circles, the proposal limped along lamely and finally halted. For one thing, proper American sponsorship—with a good deal of money and prestige—will have to be found, perhaps from a foundation or a university. For another thing, there should be some assurance that a nonpartisan study on Colombia would be welcomed by all parties concerned. Efforts to solve these preliminary problems were unsuccessful.

Meanwhile the conflicting reports continued: The Evangelical Confederation of Colombia would send out news releases with names, dates, and places of violent outbursts against Protestants, while Roman Catholics in the U.S. would write articles flatly denying the reports as lies, distortions, or propaganda.

Within the last few months, the proposal for an impartial investigation has been put forward afresh by an American priest, Monsignor Ligutti, who had participated wholeheartedly in previous discussions. It is suggested now—apparently

for the first time—that Cardinal Luque of Colombia would himself favor such an investigation.

But since a period of relative tranquility seems to have set in, the question naturally arises: Would anything be gained in launching an investigation? Probably it would be a good thing even now.

WHAT SORT of investigation should it be? On the Roman Catholic side there seems to be a strong preference for a sociological, even anthropological, study which would tend to emphasize the historical background and religious sensibilities of the Colombian people.

This would obviously bring out certain "natural" reasons for antipathy toward an alien religious pattern when it breaks in upon an established form of piety. There is no doubt that this aspect of the total problem must be kept in mind. But it should not obscure the basic fact that a well-rooted Protestant minority in Colombia today has similar sensibilities.

ON THE Protestant side, it is felt that the investigation should under no circumstances neglect the basic legal problem, namely, the rights of religious freedom which are laid down both in the Colombian constitution and in the universal Declaration of Human Rights which Colombia has signed as a member of the United Nations. How do these compare with the administrative decrees handed down by the last two dictators and never revoked? But American Catholics maintain that to enter into such legal questions would be to mix in Colombian internal affairs (and also become involved in the Concordat, which is the treaty between Colombia and the Vatican). It would be difficult to conduct any kind of investigation into the facts without exposing oneself to this charge.



CONFIRMATION CLASS IN CALI
Dutch, Swiss, Swedish, and German youth confirmed on Pentecost by Pastor Muelle

IN OTHER WORDS, the Protestant and Roman Catholic sides in the U.S. are each convinced that they have a duty toward their co-religionists in Colombia and they are in danger of trying to "prove a case." Privately, some Roman Catholics freely admit that there has been persecution of Protestants. Privately, some Protestants freely state that there have been unnecessary provocations of Roman Catholics by zealous North American missionaries (The last time I wrote a double-barreled statement like that, only one half of it received widespread attention in Roman Catholic periodicals!) This is hardly the atmosphere in which anything constructive—let alone Christian—can be accomplished.

WHAT IS THE wise course to follow? No one wishes to cause relationships between the Protestants and Roman Catholics to be made worse, in Colombia or elsewhere. Undoubtedly the fact that

considerable publicity has been given to the events in Colombia during the past several years has resulted in the proposal to undertake a bipartisan investigation of the situation. Thus there can be no question that the previous publicity has served its purpose.

But whether a useful purpose would now be served by raking over the old incidents—especially in view of the local resentment which might be rekindled in the process—is today an open question.

During my recent visit to Bogota I learned that Lutheran churches and schools, for example, are being reopened in several places and that the work is proceeding quietly. Only in one town is there opposition—from the Legion of Mary. In one large city of the interior, the *Martin Luther* film in its 16mm version was shown five nights running to approximately 4,000 people. No incidents occurred. In fact, a brief mention of the film was made on the local radio as a matter of news interest. It seems incredible.

THERE HAS never been any showing of the *Luther* film at public theaters in Colombia, and it is hardly likely that there

will be. But it should be noted that these showings in Colombia did not evoke any protests which even remotely resembled the violent comments of a Roman Catholic bishop in Minnesota. When the film was recently shown on TV in Minneapolis, he stated that if the whole truth about Martin Luther were ever to be put on film, it would be so shocking that it could never be publicly shown!

THERE IS no doubt that the Evangelical cause in Colombia has been seriously crippled so far as outward evidences of church life are concerned, but at the same time it has been greatly strengthened in spirit by the events of these recent years. This is usually what happens in times of religious oppression.

It seems equally true that the Roman Catholic Church has learned a lesson of its own, in some quarters at least, and has searched its conscience with respect to this reaction toward Protestantism. Is it too naive to hope that a reasonable and charitable relationship between the churches may serve to strengthen the spiritual fabric of a nation which is much in need of peace and prosperity.

don't be in such a hurry

We miss too many important things because we're always rushing around doing the things that aren't important

By RALPH W. LOEW

THE FATHER of four youngsters was explaining his crowded schedules to me the other evening. He said, "My children are little now and I find myself very busy. Frankly, I don't find children stimulating. But they'll be getting into their teens one

of these times and I look forward to companionship with them then."

I thought of an Old Testament narration which recounts the time when a prophet was having difficulty in making an appointment with the king. He dis-



guised himself as a war veteran and told the king a story of a guard who had been charged with the care of a prisoner. The prisoner had escaped and the guard's only excuse was, "As I was busy here and there, he was gone."

The king said that it was obvious how to deal with such a guard. Then the prophet tore off his disguise and charged the king with the kind of busyness that had degraded his kingdom.

THIS IS at the heart of our complicated problem in modern living. We are inclined to allow "the things that matter most to be at the mercy of the things that matter least." Our busyness may be important. Or it just may be our unhappy attempt to prove something to ourselves.

Waiting to talk to the children when they get to be teen-agers will be a long, long wait for my friend. He will discover that his children do not want to talk with him. While he is busy, they are gone.

Here is the man who is too busy to read and wants to wait until he has retired. He will not know how to read.

Here is the woman that would like to hear good music but will wait for quiet hours. She will not know how to listen.

Here is the family that will wait until it suits their convenience to go to church. While they were busy, they missed the sustaining wonder of worship.

THE FACT that we are busy is no excuse for having lost a sense of responsibility for life. It might even occur to us that we

are not the first people in the world to be busy. I have read recently that Bach had to compose a cantata for every Sunday as well as teach pupils. He was busy.

Luther said once that he was so busy one day that he had to pray for three hours before beginning his work. An St. Francis is reported by A. E. Housman to have chided his disciples for tossing pennies to the poor with "quick" fingers. They were busy.

Don't remind me that these people were geniuses. The mark of genius may be the ability to be concerned with what matters most, regardless of routine demands.

THERE IS much truth in the comment reported by J. B. Priestley: "Chesterton once shrewdly observed that there was a great difference between an eager man who wanted to read a book and a tired man who wanted a book to read. . . . We have too many tired persons who merely want a book to read, a radio program to listen to, in stuffy comfort."

He might have added that in our tiredness we have missed the glory of talking with a child, sharing something meaningful with the family, or refreshing the inner resources of the person.

One thing is certain: there is a difference between those two statements: "While I was busy, he was gone," and "I was so busy that I had to pray for three hours."

Understanding this difference is learning how to live!



WORSHIP NOTEBOOK

MIDSUMMER REVERIE

I'M SITTING on a mountaintop in eastern Pennsylvania. The tall trees overhead deflect the rays of the hot afternoon sun, thus giving my shady nook a cool, refreshing comfort. Here and there flowers brighten the landscape and so relieve the almost mechanical beauty of the ever-present green—green towns, green shrubs, green trees.

But all is far from peaceful. Near by a crowd of youngsters are splashing in a swimming pool. There are shouts of joy and excitement rising above the afternoon. As I look across the lawn it seems that they are so easily satisfied. One little boy climbs up the ladder, walks precariously toward the end of the diving board. Then without so much as a "Look, Mom" he bravely dives into water below.

Yelling, happy children aren't the only intrusion on the quiet scene. Far below in the valley an army of bull-dozer and caterpillar diesels labor mightily to carry a new road through a freshly torn gap in the mountain. Occasionally the air is punctuated with a deafening blast and a shower of rocks and tree stumps and dirt cascades down over the surrounding trees.

Then come the diesel trucks scurrying like pack animals to carry up their share of the residue, and then hustle it down the mountain to stretch the bed of the new road across gulleys and ravines.

THIS IS THE symphony of sound and movement we call life, a small segment of it observed by one person on a hot summer afternoon. But is there a purpose behind it all? Do not all of the several sides one beholds have some inter-relating factor which, when seen sharp and clear,

give purpose and understanding to the scenes we see and the sounds we hear?

Do men ever think of such things, or is life just so much a matter of making money, then a trying to find ways to spend their money so that they may "have" fun? Must each of us begin to lift our heads from the monotonous demands of life to seek its meaning only when faced with peril, despair, or illness?

We tend to be self-sufficient and pride ourselves in our capabilities. But let a moment arise that shows us our weakness, leaves us dependent for help upon something bigger than ourself, and we soon realize that man is not and never can be self-sufficient.

And this is the beginning of an encounter. The moment that man becomes aware of God, when out of the complexities of life he suddenly looks up to see the One who gives purpose, meaning, and understanding, then the door is opened on a life that is unlike anything else man can ever know.

PERHAPS WE WHO call ourselves Christians tend to take all this for granted. We hear it so often in sermons that its cutting brilliance is not there. But certainly Christians in particular ought to know this joyous treasure, and in their lives they ought to show that they have not missed this encounter.

What shall we call it then? Isn't this truly what we mean by worship? I don't mean what we do in our churches on Sunday mornings. Once a man has beheld the God who became man, and heard his Word, then he most assuredly has no intention of losing that encounter which

provides such blessedness in every moment of his life.

In turn each moment becomes not simply a time to be passed through. On the contrary it is another golden time when man and God are one. Man's whole attitude to God determines his response. His response—what he does as he thinks about God—is his worship of the Lord.

AND SO I sit here thinking about God. How grateful I ought to be for all that I see and hear. How hopeful I should be that he would lift his hand to touch me as he touches others. And how anxious I am that I never lose the comfort that comes from this moment.

Tomorrow lies ahead and beyond it the work of future days. Work demands strength of mind, strength of body—for these I pray. Work also brings with it inevitably contact with others. This demands the most important gift of all—love. I think of friends, associates, loved ones, all with whom I must come in contact—the many who read these pages—and I pray for love.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Discourtesy

QUESTION: Some time ago I was in a dress shop trying on dresses. I left my handbag, with my coat, on a nearby chair. When I had decided upon a dress, I went to get my money and found that it was

gone. Two teen-age girls also were trying dresses. They left before I did.

I reported the matter to the owner of the shop and walked out. I told her I would never enter that store again. Now I am wondering whether I should go back to the store and apologize.

REPLY: It seems that you acted hastily and irrationally. It is unfortunate that there are some dishonest people in the world. But in walking away from your handbag and money you were practically inviting trouble. Perhaps the girls were guilty but maybe not. Actually you have only yourself to blame for the misfortune. You were unfair in shifting blame to the store. You should apologize and be more careful in the future.

Teen-ager

QUESTION: I know of parents who push their children until the young set feel they have no backbone. We get tired of this just as well as anyone else. What shall I do? I am told I have to do this, that, and the other thing. Whatever I do is wrong.

REPLY: I have listened to the complaints of parents against their young folks, and of young people against their parents. In some cases both are right, while in other situations they are mistaken. There are all sorts of young people and all kinds of mothers and fathers, and even the best make errors sometimes. Most parents and children have good intentions, but mistakes result from lack of understanding.

Fathers and mothers ought to recall their own impressions, worries, complaints, and aspirations when they were at the age of their young people. They ought also to reckon with the major changes which have taken place in the meanwhile, try hard to understand

adolescents, maintain their confidence, and be companionable. They must not abdicate their responsibility—or even their authority.

Young people, on the other hand, ought to recognize their lack of maturity and experience, and welcome help

and counsel from their elders. Neither all the faults nor virtues are on one side. No one enjoys unreasonable dictation or fault-finding. But the more young people demonstrate their maturity, the more their aspirations will be honored by adults.

A GUIDE TO BIBLE STUDY

ISAIAH: "The innocent suffers for the guilty"

By GERHARD E. LENSKI

BEST KNOWN of all the writings in the Book of Isaiah is the last of the so-called "Servant Songs." It may be called "The Song of the Suffering Servant."

There is something unusual in this writing—something that refuses to let men forget it—in a world where forgetting is often so easy and convenient.

SOME STUDENTS THINK this part of Scripture was written by the Isaiah who wrote earlier chapters, Isaiah 1-40. Others (certainly the majority and many of them trustworthy) feel it must have been written by an unknown prophet who lived at a later date, whose writings have been added to those of the original Isaiah.

This question of authorship, important as it is, has not detracted from a continuing interest in this Servant Song which carries its own strange appeal for all. The song pictures a tragic event—the self-sacrifice of an innocent sufferer at the hands of and in behalf of—sin-guilty men.

Granted that this Song does this, wherein shall we say the power and the uniqueness of its appeal lie?

For one thing—this Song may be said to stir us all by charging us with guilt in

connection with the tragedy it describes.

Let the reader carefully note how sin is presented here. If this sin were simply another's, that, of course, might be bad. This sin vented on this innocent sufferer is closer home than that. This sin is yours—mine!

How neatly does the writer involve us when he describes this tragedy and says: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (*Isaiah 53:6*).

THE CASE HAS been skillfully stated and it is going to take something more than a blasé self-righteousness on someone's part to turn aside the arrow here aimed at him.

The writer's description of this individual-corporate sin is challenging. Stupidity, we know, is one of the marks of the average sheep. Stubborn self-will may be said to be the distinguishing mark of the man "who knows all the answers." These faults are not dogmatically declared to be the basic ones in the lives of sinful men, but certainly something of the sort is implied.

Again, you and I are not complimented.

But, wait a bit. Isn't what this writer says here often true about Sinner Jones? In a good many instances, isn't this also true of you and me? Isn't the situation even worse? Isn't this probably the greater truth behind it, that out of human stupidity, self-will, and stubbornness (like yours and mine) the great sins of life have been and still are being fashioned, framed, and energized?

"The Lord hath laid on him the iniquity of us all." What is the writer saying here? Sin harms the sinner. Yes, we know that. But sin is worse than that. There is something about sin that causes it to join hands with other sin, that causes it to hate Christlike goodness, and to want to destroy both him and it.

YOU DON'T WANT that, nor do I. (After all, your sins and mine are such nice, respectable sins.) But, again, be realistic. Isn't this thing that the prophet describes the thing that so often happens? Isn't this very thing what did happen when stupid, self-willed, sinful men laid cruel hands on the Christ and nailed him to a cross?

"The Lord hath laid on him the iniquity of us all." For a second major observation, note the part "the Lord" plays in this tragedy. Let us try to understand vicarious sacrifice which the writer now presents as God's way of redeeming men from sin. (You from your sin, me from mine.)

The innocent one suffers. The Lord allows it for a purpose. In that sense the Lord lays on him "the iniquity of us all."

What is his purpose? He, the Lord, through the patience, the love, the self-sacrifice of this innocent sufferer, is reaching out to touch the hearts of godless men, to change them, to shame into repentance, to put a new spirit in them, to redeem them.

Words fail to describe adequately the love of God expressed in the patience of

the Servant in this effort to find a lasting way to redeem sinful men. For want of a more adequate terminology our theologians speak of "vicarious sacrifice." The expression is rich, beautiful. But we wonder if, with all their big words, the writer of the Song has not stated the deep truth better than they.

A FINAL OBSERVATION is in order. *Vicarious sacrifice* as presented here is something more than a song or a story or even a theological explanation. It is a glorious reality already demonstrated in human experience.

Men hear the "sobbing" accents of this ancient Song across the years. They "survey the cross on which the Prince of Glory died." Something strange happens. Often a miracle takes place and the whole course of life is changed.

Again mere words cannot describe it. But countless individuals down through the centuries have arisen to give testimony to the effect that, when Christ died on the cross in the way he did, he died for them. In his death, so willing, so innocent, they have found forgiveness, newness of life, and eternal salvation.

PERHAPS OUR hymn writers (and let us remember that Isaiah was a hymn writer, too) have interpreted "vicarious sacrifice" for us better than have our theologians. One such writer was Cecil Frances Alexander, a woman who wrote "There Is a Green Hill Far Away."

The purpose of this hymn was to teach young confirmands the meaning of the story of the cross. The last stanza contains three admonitory verbs which, if honored now, might help us as grown-ups also to understand better.

"O dearly, dearly has He loved,
And we must love Him too;
And trust in His redeeming blood
And try His works to do."

BOOKS

BEST OLD TESTAMENT THEOLOGY

Theology of the Old Testament. By Edmond Jacob. Harper. 368 pages. \$5.

While the last two decades have seen a revival of biblical theology, a comprehensive and up-to-date theology of the Old Testament has been lacking. This translation of a work in French by Edmond Jacob, professor at the University of Strasbourg, will go far to supply this lack. Clearly written and abreast of the latest scholarship, the book is the best Old Testament theology available in English.

In his introduction, which is concerned with methodology, Professor Jacob quite rightly describes Old Testament theology as a historical subject and dependent upon the results of literary and historical criticism. The specific task of Old Testament theology is to "deal only with God and his relationship with man and the world." Here two basic themes predominate: the presence and the action of God. "The God of the Old Testament is a God who seeks to manifest his presence in order to be recognized as the sovereign Lord . . . but also and especially . . . in order to save man . . . God's action throws into relief the specifically Hebrew quality of that presence: the Old Testament does not bring us ideas about God, but acts of God, a God who leaves his transcendence to link his own destiny with the destiny of a people and through that people with the whole of humanity."

This statement of the theme of Old Testament theology rests in part on the author's view of the unity of the Scriptures. Here one wishes for a fuller examination of the problem of theology and Christology and of revelation and history. Despite the excellent statement of the nature and theme of Old Testament theology, this section is weak.

In the first major division of the book, the author is concerned with the characteristic aspects of the God of the Old Testament. The Old Testament God is a "living God," and it is in recognition of what this living, acting God is and does that the divine names,

Yahweh's relation to other gods and powers, his manifestations, his holiness, righteousness, faithfulness, love and wrath are to be understood.

Part two moves from the description of the nature and being of God to his actions. Beginning with a discussion of the Spirit and the Word as instruments of God's action, the author goes on to treat the subjects of God the creator, the nature and destiny of man, God the lord of history, and the relation of God to the leaders and institutions of Israel. The final section is entitled, "Opposition to and final triumph of God's work," and deals somewhat briefly with sin and redemption, death and future life, and the consummation.

In all these the author employs the latest results of biblical scholarship in a careful and judicious way. Excellent bibliographies follow each section. To be sure, questions could be raised on many points, for example the simple adoption of the Graf-Wellhausen theory, the exclusion of J and P in the discussion of the divine names, the relation of II Isaiah to the "enthronement hymns," the nature of mythology, the place of the law, and so on. One could also wish that more attention had been given to some areas, for example the mentality and thought-world of the ancient Near East, and so also of Israel.

But such questions and wishes are almost ungrateful in view of the excellent and comprehensive nature of the book. It is a scholarly work and rich in material for the teacher and preacher.

Philadelphia ROBERT E. BORNEMANN

BASIC BIBLICAL IDEAS

Introducing New Testament Theology. By Archibald M. Hunter. Westminster Press. 160 pages. \$2.50.

For A. M. Hunter, of Aberdeen, to write on New Testament theology is natural, almost inevitable. The resulting little book does not disappoint.

Dr. Hunter is gifted at giving popular accounts of the results of biblical scholar-

ship. This latest of his engrossing efforts seeks to sum up current views in the exciting revival of New Testament theology for "the hard-working parson" and all who want to know more about this ultimate concern in Bible study.

Part One, "The Fact of Christ," focuses on the synoptic gospels for "theology in a historical framework." Their dominant theme, the kingdom of God, is traced out in terms of the gospel Jesus preached and in six episodes of his ministry, for ultimately Jesus' career is itself the coming of the kingdom. The resurrection is accorded its vital place, providing an ongoing ministry of the risen Christ.

Part Two deals with "The First Preachers of the Fact," between A.D. 30 and 50. From Acts and other books their proclamation is outlined, rooted in Jesus' message and "ultimately embalmed in the Apostles' Creed." "The Interpreters of the Fact" speak briefly in the third and longest part, chiefly Paul and John (who gives us "history in a theological framework"), but also Peter and the author of Hebrews.

No book so small can catch all notes in the New Testament. But no other writer nowadays has recorded the chief themes so succinctly. Prof. Hunter again combines responsible scholarship and agreeable style.

Philadelphía

JOHN REUMANN

MINISTER'S PROBLEMS

The Protestant Ministry. By Daniel Jenkins. Doubleday. 192 pages. \$3.

A pastor or layman who reads this book will be given a clearer understanding of the Christian ministry in the Protestant Church of this day. It avoids being a catalogue of things that an already overburdened pastor ought to be doing but gives constructive and enabling insights. This obtains especially for the second section of the book entitled, *The Inner Life of the Ministry*. This section is a reprint of an earlier work, now out of print.

The first section consists of lectures delivered at Austin Seminary exploring the tensions in the Protestant ministry arising in the climate of the ecumenical problem of

the churches. These tensions do not lie at the heart of the parish ministry. However it would be serious not to encounter in one's ministry such fruitful tensions. These lectures explore and clarify the ecumenical problem as it confronts the ministry of the Protestant church today.

Daniel Jenkins is the minister of a Congregational Church in London.

Indianapolis

DONALD E. ELDER

MAURICE REVIVED

Theological Essays. By F. D. Maurice. Harper. 331 pages. \$5.

The revival of interest in theology has created an atmosphere of concern which may produce readers for this century-old volume on sixteen vital themes. The author intended this book as a formal and mature statement of his theological beliefs. Since he published forty books—16,300 octavo pages or 5,000,000 words—we may be spared much reading by perusing this collection of his essays.

Although one may be eager to know what Maurice thinks about such subjects as sin, the incarnation, atonement, and so forth, he will not find the style of writing as clear or alluring as that of a C. S. Lewis or a Trueblood! But an earnest searcher for the truth, layman or pastor, will feel the pull of words "impregnated with a living experience." He will be dealing with "the honest and profound outpourings of a dedicated person."

Frederick Denison Maurice (1805-1872), the man who was the center of controversy and allegedly unorthodox about a hundred years ago, has something to say to our day. He was reared in a highly intellectual Unitarian home and yet was ordained in the Anglican Church! As a man of letters and a churchman, he provoked thought and action. Though he disliked labels he accepted the description of "Christian Socialist." He was under suspicion in his day because of his enemies' failure to understand the depth of his theological insights or because of his inability to communicate the relevancy of his theology to everyday life.

Albany, N. Y.

MORRIS C. SKINNER

letters to the editor

ABOUT SHERMAN ADAMS

SIR:

You missed the point in your analysis of the Sherman Adams affair ("Conclusion," July 23). For people in such important positions as that of Mr. Adams, where he really acts as president, there can be no shadow of influencing decisions involving law breakers. One's choice of friends brands one as belonging to one category or another. Mr. Goldfine's gifts definitely are given to influence people in high places. Why should a man in Mr. Adams' position be so palsy-walsy with a man of this type?

Elyria, Ohio FLOSS KLOPFENSTEIN

SIR:

Sherman Adams' naive (?) actions are all the more to be condemned because of his "holier than thou" attitude toward the Truman administration. I am a teacher, but have found that members of that profession, as well as the clergy, are easily misled by biased news stories. Your editorial strikes me as unbecoming one of your high caliber of intellect.

MRS. EVERETT E. GIRE

Chillicothe, Ohio

SIR:

I would like to compliment you on your fine evaluation of the general human problem involved in the Sherman Adams case. The New Testament would call this political behavior by the unpleasant name "hypocrisy." It is not a question of honesty in government that is at stake, but the number of votes that can be obtained through such a show.

I can't help but wonder how much this differs from similar show trials in the Soviet Union. We do not, of course, kill a man physically, but the final aim and political outcome are the same—to get into the saddle at the cost of others. It is about time we of the church take a stand on such matters.

Allentown, Pa. (PROF.) HAGEN STAACK

EIGHTEEN-FOOT AUTOMOBILES

SIR:

Your piece on the auto business (July 16) struck a responsive chord. Auto manufacturers pushed and pressed their dealers until their agents and representatives and salesmen were frantic, and some dealers were driven out of business. They oversold the public. They glutted the market with unneeded cars. And the product was so cheapened that the public finally rebelled.

Omaha

ARTHUR M. KNUDSEN

SIR:

You have hit us Americans right on the spot where many of us try to show off the most.

CARRIE L. GARDNER

Hickory, N. C.

ABOUT CHANTING

SIR:

Here's something to raise the blood pressure. Since introduction of the new church book in April, our pastor has been chanting the service. To me, and many others, this smacks of catholicity. The new book directs, "say or sing," and I'm one of the "say" crowd.

Will incense boys and crucifers be added next? What's the matter with the Lutherans? Are we to be led by a committee of operatic choir directors and ministers (?) of music? If I didn't love our church, I'd split it wide open.

(NAME WITHHELD)

JEHOVAH'S WITNESSES

SIR:

Something needs to be done about the Jehovah's Witness sect. They go from door to door convincing people of their lies. The product of this cult is the denial of the Lord Jesus Christ. Sleeping Christians should wake up to the fact that the devil is hard at work and sending his servants to our very doors to peddle his false doctrine.

Must we stand by in silence while the Word of God is defamed, the Lordship of Christ blasphemed, and the faith of future generations is threatened by these people?

Savannah, Ga. MRS. GLEN PESCHANG

Services in rented quarters during the summer heat can cut deep into attendance, a young New York mission congregation discovered. Then, happily . . .

Drive-in Solved the Problem

ELMSFORD, N. Y., is as sleepy as any other Westchester County town on Sunday morning at 7. Few people observe the small group of men who invade the drive-in theater grounds with rakes and metal containers to clean up assorted hot dog plates and paper cups left there by the movie patrons the night before. They go about their business quietly and efficiently. There is a lot of litter on the grounds and it has to be cleared out thoroughly. Because a few hours later, church will be held at the Elmsford drive-in.

It all began when Pastor Ralph Storm was a



At 7 A.M. a small group of men invades the drive-in and starts the long clean-up job



student on summer vacation in his home town, Buffalo. St. John's Church in Buffalo had been holding summer services in a drive-in on the highway to Niagara Falls since 1950. He had seen the success of the venture and had been impressed by the fact that the open-air service offered opportunity to the church to reach many people outside its own membership.

When he graduated from Philadelphia Seminary in 1954, he was called to develop a mission in Elmsford. The mission was organized in 1955. It still worships in a community hall.

The community hall, Pastor Storm says, is barely adequate in winter. In summer it's less than that. It stands back to back with a Reformed church and, when windows of both buildings are open, "we could have a competition about which congregation's singing drowns out that of the other." The trouble is, Pastor Storm admits, "that we are likely to be the losers." Summer attendance in the hall was nothing to boast about.



Ushers at the drive-in entrance greet incoming cars with bulletins containing the complete service and hymn texts

Service in the nearby drive-in seemed the best solution as long as the mission, now with a confirmed membership of 98, had no building of its own. But, the young congregation discovered, it took a lot of planning and timing, and the wholehearted co-operation of all.

The clean-up detail, which includes a corporation executive and some professional men, is the first group to swing into action. During Sunday school hour, starting at 9, another group of men arrives to erect the portable altar and pulpit, arrange the choir seats and raise the large canopy over the improvised chancel. Services are held in any weather. Other groups bring pulpit Bible, paraments, flowers.

At 10, ushers station themselves at the entrance to hand out bulletins to the arriving cars. The choir director pulls a portable field organ from the trunk of his car. At 10:30, service begins. Average attendance is 100.

At first, Pastor Storm says, it was a funny feeling to preach to a line-up of windshields beyond which he could barely make out the faces of the occupants. And it took time to get used to seeing the traffic slow down on the road running alongside the theater grounds, buses stopping, trucks pulling up—and the sirens of the fire trucks breaking into a prayer.

There were hazards he had not thought of. The wind blowing his notes over the grounds in the middle of a sermon, sending ushers racing after them. ("I've



Cars are maneuvered into position until they form a solid line-up of windshields



Congregation behind windshields is assembled on grounds. Choir, as occupants of cars, are in informal attire which is encouraged. Pastor and acolyte are robed for services

learned to preach from memory since then.") . . . The child leaning on the horn of the first car in line at the exact moment at which he reached the climactic conclusion of a sermon on false gods. ("Now we suggest children sit in the back.") . . . The speaker system breaking down during the service, and cars crowding in around the preacher who shouted his message in a futile attempt to reach his congregation. ("I had a pain in my chest for two days. That Sunday we had the largest attendance of the year.")

But it's worth it. Not only is attendance on the rise, the outdoor service gives opportunity to sick people to attend church in their cars. The liturgical form of worship has attracted members of other denominations, made them interested in the Lutheran church. Prospects for the mission have been discovered.

Of course, the 28-year-old pastor says, this may well be temporary. St. Mark's Church hopes to break ground for its first unit in 1959. Once it has an adequate building of its own, it can do without the drive-in theater. But it will always re-

member the days when a clean-up detail was part of its organization and the pastor reached into open car windows to shake hands with his departing parishioners.

IRA F. ANGSTADT



Offering plates don't work in breezy outdoors. An oversized container is better

Lewisburg Marks Sesquicentennial of Lutheranism

By E. RUDOLPH WALBORN

COLUMBUS—A century and a half of Lutheranism in Lewisburg was observed recently at a community service on the lawn of Trinity Church. Members of First Evangelical and Reformed Church, which had jointly shared in the 1808 services, took part in dramatizing church developments.

Synod President Herbert W. Veler, Dr. Willard D. Allbeck of Hamma Divinity School, former Pastors J. E. Stomberger and Howard W. Rogers, and Pastor Paul R. Getter, a son of the congregation, had roles in the sesquicentennial activities.

Said Pastor Lorin L. Spenny: "Seldom does the part resemble the whole as does the history of Lutheranism in the village of Lewisburg, Ohio, resemble the history of the United Lutheran Church. One may see all the struggles, the strengths, the weakness, the triumphs of the oldest and largest Lutheran body in the nation in miniature in the history of the Lutherans of Lewisburg."

Treasurer for Quarter-Century

WHEN MARION J. FRENCH became treasurer of Springfield's First Lutheran Church



Marion J. French

in 1933, the country was in mid-depression and the church's yearly budget was \$11,700. Twenty-five years later the same treasurer is on the job. But the budget is up five-fold—\$57,000 for 1958, plus \$11,000 for debt reduction.

The congregation honored French

at a special ceremony recently, giving him a plaque for his quarter-century of service. Pastor Lawrence T. Rugh read the citation.

Mr. French estimates he has handled about \$750,000 in regular funds, plus about \$180,000 separately for building projects.

INDIANOLA CHURCH, Columbus, has voted to relocate. A suitable location in the far north end of the city is sought.

Missionary Couple Commissioned

SAILING THIS MONTH for Malaya are the Rev. and Mrs. Frederick G. Haman, Jr. They were commissioned as missionaries recently in their home church, St. Luke's, Lima.

Taking part in the special service were Pastor John Berger and Dr. Paul P. Anspach, Sr., ULCA representative. At a congregational reception the Hamans were presented with a gift of \$600 for mission work.

Both are graduates of Wittenberg College. They spent the past year at the School of Missions, Chicago Seminary (Maywood).

A LUTHER LEAGUE work camp was held July 18-27 at the Springfield Inner Mis-



From left: Mrs. Haman, Rev. Frederick G. Haman, Dr. Paul Anspach and Pastor John Berger at commissioning in Lima Church

sion center. Twelve boys and two girls from six states renovated the building. Pastor Donald Bravin, of McKeesport, Pa., was the director.

Ohio Churches Build Anew

WHEN MEMBERS of St. John's Church, Hicksville, dedicated their new church plant in June, all breathed easier. For years the congregation had worshiped in an 1885 building with walls held together by tie-rods.

Two years after Pastor E. Maynard Powell took charge, the church bought a site on the eastern edge of the village. This spring saw completion of the \$160,000 project. President Veler was present for the dedication service.

ZION CHURCH, Canton, moved into its new \$400,000 church building on June 29. Twelve blocks from the old location, the new edifice is in a shopping center and school area within sight of busy U.S. Route 30. Pastor Tom B. Homrighausen is planning dedication services this fall.

ST. PAUL'S CHURCH, Springfield, burned a \$13,000 mortgage on its parsonage built in 1948 . . . Bethany Church, Toledo, bought a \$9,000 house and lot adjoining the church, providing three lots for a future educational building . . . First Church, Springfield, began

a three-year improvement program to cost \$68,500, including a new roof, lowered ceiling, and an elevator.

Our Saviour Church Moves In

IT WAS a long uphill fight for Our Saviour congregation in Dayton, but last month it dedicated the former mansion of two Dayton industrialists as its chapel and parish house. The residence provides worship and education facilities for a congregation of 550.

Occupancy of the hilltop structure in the exclusive residential suburb of Oakwood was held up more than a year pending settlement of a lawsuit brought by several neighboring residents.

The suit protested use of the mansion as a church. An appeals court upheld the county court in denying an injunction.

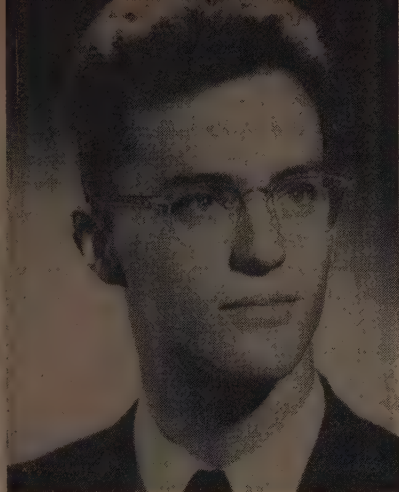
The mansion, completed in 1927 by a former president of the National Cash Register Company, was later owned by the late John A. MacMillan, rubber executive.

The Oakwood mansion is the third in this area to become a church in the last three years. The Evangelical United Brethren took over a 38-room home once owned by a General Motors executive, and an Evangelical and Reformed congregation moved into a 15-room structure.

Superintendents Hold Retreat

NEARLY 130 church school superintendents of Ohio Synod held the first annual retreat at Camp Mowana. The Rev. James L. Keyser, of the Board of Parish Education, introduced and explained materials and tools. Among the speakers was Dr. Amos J. Traver, of Hama Divinity School. Photo shows conference groups in sylvan setting.





FRANKLIN E. SHERMAN

IOWA

Franklin Sherman Joins Iowa School of Religion

IOWA CITY, IA.—The Rev. Franklin E. Sherman arrives here next month to become Lutheran representative on the faculty of the School of Religion at the State University of Iowa.

He will succeed Dr. George W. Forell, first Lutheran to teach a credit course at the school in 1954 when a chair of religion was provided by the National Lutheran Council with the co-operation of member church bodies having congregations in Iowa. The course proved so successful during a three-year experimental period that it was placed on a permanent basis in 1957.

Mr. Sherman has been pastor of Advent Lutheran Church, Chicago, since his ordination in 1956 by the Illinois Synod, ULCA. A graduate of Muhlenberg College in 1949, he received his M.A. in Christian Ethics from the University of Chicago in 1952, and his B.D. from Chicago Lutheran Seminary in 1953.

He returned to the University of Chicago to work for his doctorate in Christian Ethics, 1953-56, and is now preparing his doctoral

dissertation to earn a Ph.D. In 1957 he taught a history course at Kendall College, Evanston, Ill. For two years, 1953-55, he was editor of *Frontiers*, monthly publication of the Lutheran Student Association of America, and has written numerous articles and book reviews for church periodicals.

Dr. Forell resigned the Iowa post to accept a call from Chicago Seminary as professor of systematic theology, succeeding Dr. Joseph Sittler, who joined the Federated Theological Faculty at the University of Chicago.

CENTRAL STATES

Midland Leaders to Spur Fund Appeal in Churches

OMAHA, NEB.—Representatives of Midland College will make a direct appeal to Central States Synod congregations to complete their share of the Midland Appeal in 1959.

Dr. Paul W. Dieckman, college president; Elmer B. Sasse, business manager; and the Rev. Ralph Ritzen, admissions counselor, will start Sept. 1 to visit churches in Nebraska, Kansas, Iowa, Missouri, and Oklahoma. They will talk to pastors, meet with church councils and stewardship committees, and discuss Midland's needs at special congregational meetings.

The campaign for campus building funds began in January, 1955, with support of five synods—Central States, Rocky Mountain, Pacific Southwest, Pacific, and Texas-Louisiana. Central States Synod accepted a quota of \$750,000 in the next three years.

Plans are for construction of an addition to Beegle Hall at the Fremont, Neb., institution, a women's dormitory, a new administration and classroom building, and for conversion of North Hall into a music building.

Eventually it is hoped to erect a new chapel and auditorium, a planetarium and observatory and a student union building.

PRINCE OF PEACE CHURCH, Bethel, Kan., has purchased a 3½-acre church site.

New Congregations Sprout Fast in Thriving State

By CARL A. DRISCOLL

TAMPA—When the Executive Board of the Florida Synod meets, it is easy to locate the synod's home mission committee for these two are one and the same. In fact, President Royall A. Yount spends about 90 per cent of his time in mission work. Most of his official sermons are for launching new congregations, installing pastors, dedicating new buildings.

meaning in Florida, and by convention time in May the entire synod was meeting the double quota in full.

The Board of American Missions reports 457 congregations don't have a building of their own in which to worship. Twenty of these are in Florida, which means that nearly half the state's Lutheran congregations are



Ascension Church was organized at Boynton-Delray Beaches by Synod President Yount Mission Developer H. William Johnson, Jr., led in reception of 114 charter members

Already in the 1950's there have been 26 new churches organized, four since last March. Five more missions are awaiting organization, one more field has been approved, and another five have been assigned for survey and study.

Of the present 41 congregations in the Florida Synod, 24 are on salary aid from the Board of American Missions and six are on home mission loans. This means that 75 per cent of the synod is home mission work.

With an estimated 20,000 unchurched Lutherans in Florida, and a steady flow of new families, the church will continue to grow at a rate comparable to the one now established in the 1950's.

The 1958 double apportionment has real

still meeting in halls, theaters and schools.

In 1957, the Florida Synod was the third largest recipient of salary aid grants, and fourth in church extension loans. It now ranks fifth in the total amount of board funds invested in the 32 synods.

Climate and growing industry explain the growth in Florida. Best estimates indicate 3,000 new permanent residents arriving every week. One authority guesses the present four million population may hit 7½ million by 1968.

"Recession" was hardly felt here. Unemployment was up, but so was employment, indicating that newcomers were being absorbed in jobs. And the state led the entire southeast in sales gains during the period.



Emanuel Church was organized at Naples by Mission Developer John R. Meyer
Plans are underway to build a parsonage, and a church site awaits BAM approval



Zion Church, Pompano Beach (above) became 40th congregation in the Florida Synod.
Holy Comforter Church, on Holiday Isles off St. Petersburg, was organized by Developer
Paul Pieper. Photo below shows pastor with newly installed church council and acolyte.



First Puerto Rico Lutheran Confirmand Still Active at 84

SAN JUAN, P. R.—Mrs. Gabriela C. Marks, the first person in Puerto Rico to be confirmed by the Lutheran church, is still an active church worker at the age of 84, the Rev. Eduardo Roig, president of the United Lutheran Church in America's Caribbean Synod, said here.

Mrs. Marks, a native Puerto Rican who married an Englishman, was confirmed in 1900 at St. Paul's Lutheran Church, San Juan. Four years later, under the sponsorship of the women of the Augustana Synod, she was granted a scholarship to study at the Milwaukee Motherhouse.

In 1906 Mrs. Marks returned to San Juan and for many years served the church as a parish worker.

She is especially proud that she was instrumental in leading her nephew into the



MRS. GABRIELA C. MARKS AND SYNOD PRESIDENT ROIG

Lutheran ministry. Her two children also are active members of the Lutheran church.

Since Mrs. Marks was confirmed in 1900, the Lutheran church has flourished in the Caribbean. Today there are almost 7,000 members of the United Lutheran Church in America in Puerto Rico and the Virgin Islands. The ULCA has 14 congregations in Puerto Rico and five in the Virgin Islands.

SOUTH CAROLINA

Young Greenville Church Erecting Its First Unit

By WYNNE C. BOLIEK

COLUMBIA—A mission congregation just two years old, Church of Our Saviour in Greenville, has started construction of its first unit. The building will be in contempo-

Names of Lutherans Asked By New Church in Mexico

Names of English-speaking Lutherans in Mexico are sought for the new English-language church in Mexico City. It is being organized jointly by the American Lutheran Church and the Evangelical Lutheran Church.

Pastor Hjalmar F. Hanson arrived in Mexico last month to serve the new congregation. Lutherans having relatives, friends or acquaintances in Mexico City are urged to send their names and addresses to Prof. William E. Nehrenz, Apartado 24, Mexico 1, D.F., Mexico.

rary style with a nave seating 200. Total cost will be more than \$70,000.

The Rev. J. Marion Rhoden served as mission developer, then accepted the call to become pastor. Membership now is 205 baptized, 126 confirmed.

ST. MICHAEL'S CHURCH, Greenville, celebrated its 10th anniversary on June 22. Taking part in the services were Dr. Karl W. Kinard, synod president; the Rev. J. Shelton Moose, synod field worker, and the Rev. William Schaeffer, who organized the congregation and was its first pastor. The Rev. J. Milton Frick is the present pastor.

GROUNDBREAKING SERVICES were held at Holy Trinity Church, Anderson, where a new parish building will be erected. The Rev. J. Shelton Moose preached. Dr. Alton C. Clark has been pastor since the congregation was organized in 1936.

Columbia Church to Rebuild

BY UNANIMOUS VOTE, the congregation of Incarnation Church, Columbia, authorized a new building program to cost more than \$300,000. Plans are for erection of a new sanctuary and an educational building. The present church will be torn down.

Dr. George E. Meetze is pastor of the church, which had more than 1,300 baptized members in 1957.

SILVERSTREET CHURCH marked its 50th anniversary on June 29. President Kinard preached at the morning service, and Dr. L. Lloyd Hamm, of Leesville, spoke in the afternoon. The Rev. Clyde E. Lindler is the pastor.

Campers at Franke Home

A GROUP OF 17 Luther Leaguers from the U.S. and Canada spent two weeks at the Franke Home in Charleston. The work campers painted and repaired one of the buildings at the institution for aged women.

The Rev. Wayne Wickoren, of Manhattan Beach, Calif., was in charge of the group. Also attending was Miss Eleanor Sheets, synodical director of religious education and youth work.

1929-1958



Virginia roads are better now

Always a Crowd

Bible School Transport Changes, But Not the Zeal

FROM HORSEBACK to Volkswagen is the story of 29 years of vacation church school experience for one rural Virginia pastor.

THE LUTHERAN'S cover picture for Sept. 26, 1929, showed four children riding a horse to Mt. Hermon Church school, near Middlebrook, Va. It was sent in by the Rev. Alfred R. Shumate from his first parish.

Now Pastor Shumate sends a picture showing driver Mack Felty with 15 children brought to vacation school daily this summer in his Volkswagen bus. The scene is St. Luke's Church, Wytheville, Va., where Pastor Shumate now serves.

"Quite a contrast," remarks Pastor Shumate, "in all but the children and their enthusiasm for attending Bible school. The horse and bus were equally eager!"

Henne Commissioned as Missionary to British Guiana

NEW YORK—The Rev. Arthur Henne was commissioned as a missionary to British Guiana in St. John's Church, Mamaroneck, on June 22. The Rev. J. F. Neudoerffer, staff secretary of the Board of Foreign Missions, was assisted in the service by St. John's pastor Edward K. Perry and the Rev. Frederick A. Gotwald, representing the New York and New England Synod.

Missionary Henne is a 1957 graduate of Philadelphia Seminary, and spent the past year at the School of Missions, Chicago Seminary. He served his internship year, 1955-56, in the Virgin Islands under the Board of American Missions, and served in the summer of 1957 as assistant pastor of Transfiguration Church, Harlem.

Harvard Promotes Dr. Stendahl

A SWEDISH LUTHERAN theologian has been named John H. Morison Professor of New Testament Studies at Harvard Divinity School. Dr. Krister Stendahl, until now associate professor in the school, is an authority on the Dead Sea Scrolls and a New Testament interpreter.

He was a youth leader in Sweden before joining the Harvard faculty in 1954. He is chairman of the Divinity School's committee for higher degrees, and chairman of the Harvard committee for higher degrees in history and philosophy of religion.

He edited "The Scrolls and the New Testament" in 1957, and serves on the research team of the Lutheran Church—Missouri Synod for the study of hermeneutics—the branch of theology which seeks to define the laws for interpretation of the Scriptures.



Dr. Stendahl



Pastors Perry, Neudoerffer and Gotwald officiate as kneeling Arthur Henne gets commission to minister in British Guiana.

In 1953 he was chairman of the international European consultation on youth work at the World Council of Churches Institute in Bossey, Switzerland. He was also a consultant to the Third Assembly of the Lutheran World Federation last August at Minneapolis.

N. Y. Luther League Convenes

"CHRIST FREES AND UNITES," the 1958 LWF theme, was also keynote at the New York synodical Luther League's convention held June 20-22 at Syracuse University. About 750 attended the sessions.

Dorothy Davis was elected president. Other new officers are Bruce Will, vice president; Sharon Anderson, recording secretary; Kathleen Klimacek, corresponding secretary, and Don Lusby, treasurer.

At the fellowship banquet, a \$100 scholarship was awarded to Terry Monahan, of Mohawk Valley district. Work Camp scholarships were presented to Dot Davis, Hazel Peters and Vera Hoffman, who are attending the Caribbean Work Camp.

A "This Is Your Life" skit reviewed synodical League history for the past 65 years.

Dr. Kirkegaard Serves Hospital

DR. CHRISTIAN S. KIRKEGAARD, of Lynbrook, Long Island, has become full-time chaplain at the Meadow Brook Hospital, Nassau County institution. Dr. Kirkegaard retired as pastor of St. John's Church, Lynbrook, last Dec. 31 and was elected as pastor emeritus. He had served the congregation for 25 years.



Dr. Kirkegaard

Dr. and Mrs.

Kirkegaard are now on a three-months vacation in the Scandinavian countries. They will return about Oct. 15.

They Floated Through Brooklyn

LUTHER LEAGUERS of Epiphany Church had a colorful float in the huge Brooklyn Sunday school parade that marked the 129th anniversary of Sunday schools in the New



Mrs. Maass (left) was honored by float

York borough. Carrying out the theme, "Witnessing for Christ," the young people used elements of the Lutheran coat of arms, the cross and the heart.

The photo (top of page) shows three of the five who designed the float, Barbara Pehrson, Eileen and Bob Mawhirt, with Mrs. Charles Maass to whom the display was dedicated. She has served the Epiphany Sunday school for almost four decades.

Epiphany was the only interracial Lutheran church participating in the parade, which included more than 120,000 Protestant children and their teachers. Gov. Averell Harriman was among notables who reviewed the marchers.

They Build in Wantagh

GROUND was broken late in June for a \$120,000 parish education building (photo, left) by Christ Church, Wantagh, Long Island. Pastor John C. Dries was assisted by the Rev. Robert E. Mohr, conference president, and the Rev. Calder Gibson, assistant pastor. The building will accommodate 420 children. It is at Island and Church Roads, Wantagh.



St. Clairsville Parish Wins Town and Country Awards Again

ST. CLAIRSVILLE LUTHERAN PARISH, near Bedford, received the 1958 Pennsylvania "Church of the Year" award and the Middle Atlantic Progress award, of the Town and Country Church Development Program, on July 17 at Bedford.

This was the second time the four-church parish was so honored. It won similar awards in 1956. Congregations are St. Paul's, Imler; Messiah, Bedford; St. Peter's, St. Clairsville; and St. John's, Cessna.

Dr. F. W. Brandt, pastor, and lay representatives of each of the congregations, received the awards which carried prizes of \$300 and \$100 respectively. The development program is sponsored by councils of churches in Maryland, Delaware, New Jersey, New York, and West Virginia for the Middle Atlantic area.

Awards were made for outstanding projects carried out by the St. Clairsville parish. These included evangelism missions, securing the *Service Book and Hymnal* for all four congregations, study classes in evangelism and faith and life, vacation church school, construction of a new parsonage, full payment of apportionments, and various community services.



Leaders of four congregations, surrounding Dr. Brandt, proudly show off their award plaques

PENNSYLVANIA

Camp Sequanota Attendance Hits New High During 1958

By ROBERT G. SANDER

JOHNSTOWN—This was Camp Sequanota's best year. More than 1,200 campers enjoyed the camp facilities during the 1958 season. Yet capacity was not nearly reached, though registrations were at a new high. The camp could have accommodated 1,700.

Camp Sequanota, near Jennerstown, is supported by both the East and West Allegheny Conferences. The season will conclude with three adult retreats, one for women Sept. 5-7, one for men Sept. 12-14, and a church workers' retreat Sept. 20-21.

Formation of a camp alumni group was approved at a recent meeting of the board of directors. Membership will be drawn from those who have been campers for at

least two seasons. The group will not be an auxiliary, but will probably undertake an annual project to assist the camp.

Schools for Leadership

LEADERSHIP EDUCATION schools are planned for this fall in both east and west conferences. A Christian Workers' school will be held in Bethany Church, Altoona, beginning Sept. 29. Johnstown leaders will attend a school in Zion Church beginning Sept. 22.

NEW OFFICERS for the West Allegheny Conference Luther League are David Clement, of Windber, president; Ruth Ann Pugh, of Confluence, vice-president; Nancy Slagle, of Windber, corresponding secretary; Darla Ann Fornwalt, of Johnstown, recording secretary, and Karl Nagle, of Johnstown, treasurer.

AN ALTOONA LANDMARK was erased when lightning struck the steeple of St. James' Church. It will be rebuilt, but only 16 feet high instead of the former 60.

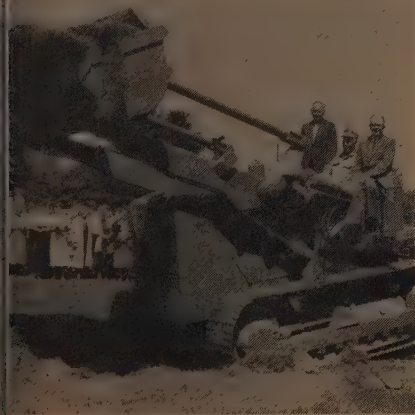
TRINITY CHURCH, Bedford, held a rededication service June 29, marking completion of a \$4,000 redecorating program.

This Was Dr. Good's Life

DR. WILLIAM I. GOOD, retired pastor now living in Johnstown, was given a surprise "This Is Your Life" party on his 80th birthday. Hosts were the congregation of Benscreek Church, which Dr. Good is supplying. Dr. Good retired in 1954, but has continued to supply pulpits in the Johnstown area.

ANOTHER SURPRISE party was held for Dr. and Mrs. George I. Melhorn at Moxham Church, Johnstown. It marked three events: the 30th anniversary of the pastor's ordination, the couple's 30th wedding anniversary, and the 15th year of Dr. Melhorn's service to the congregation. Dr. and Mrs. Melhorn were presented with a "money tree."

MICHELE WALTERS, of Altoona, received a Youth Leadership Award from the Lutheran Brotherhood. The \$150 prize is to be used as a first-year college scholarship.



About 1,000 persons saw groundbreaking for the new million-dollar Allegheny Lutheran Home in Johnstown. Riding shovel are Albert M. Swank, Cambria chairman; operator Stanley Waskowitz, and William H. Haller, Altoona, general chairman for fund-raising campaign in Allegheny region.

Governor Urges Leaguers To Be Responsible Citizens

GETTYSBURG—Concern for human welfare "represents the difference between existence and living, between care and custody, between the helping hand and the cold shoulder."

So declared Governor George M. Leader before the Central Pennsylvania Synod Lutheran League convention here on July 23. The governor, a member of St. Paul's Church, York, is a former Luther Leaguer.

"No machinery has ever been devised to take over the responsibilities of the individual citizen," Governor Leader said. "Don't take your government for granted. Keep alert to what it is doing and who is doing it. Take part in the affairs of your community.

"It isn't enough to vote against. Vote positively: vote for the things you believe in."

The Rev. Raymond H. Tiemeyer, administrative assistant to Dr. Franklin Clark Fry, president of the United Lutheran Church in America, spoke on the convention theme, "Who Do You Say That I Am?"

Other speakers included Dr. Dwight F. Putman, synod president; the Rev. Charles A. Chamberlin, of Altoona; the Rev. Edwerth E. Korte, chaplain of Gettysburg College; and the Rev. F. Leslie Conrad, Luther League of America executive secretary.

More than 600 attended the sessions July 22-25.

St. John's Renovates Rooms For Its Children's Division

By CALVIN E. HUMBERT

WILKES-BARRE—Extensive renovations are underway in the children's division of St. John's Church, Wilkes-Barre. A soundproof nursery room and a children's chapel are being constructed. New furniture, fluorescent lights and a ventilation system are being installed.

ST. PAUL'S CHURCH, Shavertown, reports

New Utah Church Will Have Altar at Side of Chancel

SALT LAKE CITY, UTAH—Ground was broken last month at nearby Kearns for one of the most unusual churches in America. The new St. Paul's Church is believed to be the first Lutheran edifice in the nation to be constructed with a side altar.

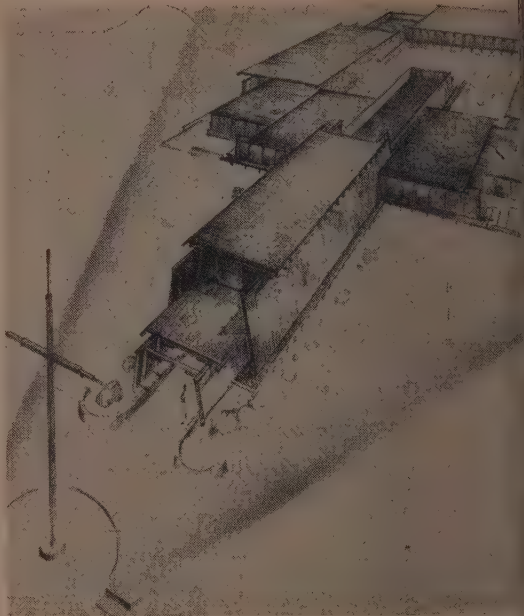
The altar will rest on one side of the chancel rather than in the center.

First unit of the Augustana Synod church, organized last Palm Sunday, will be erected in the shape of a cross. Included will be a nave to seat some 200 persons, an education section, pullman-type kitchen, rest rooms and storage facilities.

Three educational units will be added later. Upon completion, the four educational sections will surround an open court.

Dominating the entrance will be a 46-foot wood-and-steel illuminated cross, rising out of a 20-foot circular reflecting pool. The cross will rise from about 40 feet in front of the entrance, and soar to about twice the height of the building.

The roof will be flat on top with steep-angled sides extending down to about five feet above ground level. Under the over-



Glass panels under eaves provide natural lighting

hang of the flat top, where it meets the side roofs, a 12-inch continuous fixed glass panel will furnish natural lighting for the interior. An 18-inch glass panel will be placed about three feet from ground level under the eaves at the base of the side roofs.

PA.: WILKES-BARRE . . .

142 attended vacation church school, largest attendance in its history. Of these, 66 had perfect attendance marks, according to Pastor Frederic Eidam.

THE REV. MASANII ISHII spoke at Grace Church, Leighton, and was a weekend guest of Pastor and Mrs. Frank R. Herr. Pastor Ishii received his B.D. degree at Philadelphia Seminary, and returns this month to a pastorate in Tokyo.

Churches to Urge Safer Motoring on Labor Day

SPRINGFIELD, ILL.—A plan for a Traffic Safety Sabbath to be observed throughout Illinois on the weekend before Labor Day was approved here by 41 religious leaders.

Gov. William G. Stratton called on the state's ministers, priests and rabbis for their aid in stigmatizing reckless and careless driving as a "moral wrong."

Philadelphia Church Robbed of \$1,200 Sunday Collection

Thieves battered open two safes in the office of Messiah Church, Philadelphia, and took more than \$1,200. The robbery was discovered July 21 by Helene Bubikat, secretary of Pastor Ross Stover.

A stone thrown from outside had broken a window during Sunday morning services. The robbers gained entrance through this window on Sunday night, police said.

The \$1,200 was the entire Sunday offering.

Students and Teachers Win Luther Fellowships

MINNEAPOLIS — Lutheran educators and prospective teachers have been awarded faculty fellowships totaling \$23,400 by Lutheran Brotherhood (Life Insurance) to permit them to undertake graduate work or special projects.

Among recipients of the Martin Luther fellowships were:

Mildred E. Griffith, assistant professor of business education, Thiel College, to study economics at American University, Washington.

John Montgomery, instructor in Greek at Gamma Divinity School, to study bibliographical history and theology at the University of Chicago.

Carey A. Moore, Jr., pastor of St. Paul's Church, Mt. Winans, Baltimore, Md., to study semitics at Johns Hopkins University.

Louis A. Paschke, of Oswego, N. Y., 1958 graduate of Wagner College, to study English at the University of Pennsylvania.

Jesse B. Renninger, instructor in religion at Muhlenberg College, to study Old Testament at General Theological Seminary, New York.

Francis E. Reinberger, professor at Gettysburg Seminary, to continue studies toward doctorate at Columbia University.

Ralph E. Sechriest, of Warren, Pa., 1958 graduate of Thiel College, to study biology at Bowling Green State University.

FOR YOUR INFORMATION

AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

Carteret

SCHOOL
FOR
BOYS



Superior College Preparation. Accredited 1st Grade to College entrance. Personal guidance. Small classes. Proper study habits stressed. Reading techniques. Shops. Home-like dormitory, full time or week ends, home. Large gym. 40 acres atop Orange Mt. Moderate rate. 20 miles from New York. Boarding ages, 9-18. Booklet H-18 on request. CARTERET SCHOOL WEST ORANGE, N. J.

THE FIRST ENGLISH LUTHERAN CHURCH



3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ, D.D., Pastor
Morning Worship, 11:00 O'clock



IN MIAMI, FLORIDA

St. Peter's

3360 W. Flagler Street
Co-Pastors

Carsten H. Ludder
John R. Taylor

Worship 8, 9, 10 & 11 A.M.

A merger between
HOLY TRINITY

and

ST. PAUL'S

AIR CONDITIONED

Visit St. Paul's

The Downtown Church in
DENVER, COLO.

16th at Grant

(1 block north of Capitol)

SERVICES

9:15 and 11:00 A.M.

SUNDAY SCHOOL

9:15 A.M.

Dr. Elmer W. Harner
Pastor



SERVICE TO EDUCATION AND SECURITY FOR YOU

A Thiel College annuity or life income contract offers an opportunity to serve Christian Higher Education while providing for your security with a fixed annual income for life. Contracts are available for as little as \$500 to persons 45 years of age or over. Rate of income is determined by the purchaser's age at the time of purchase, remains fixed for life, never varies. Income rates range from 3.5% to 7% per year for life. Contracts may be made directly with the College or with the newly created United Lutheran Church Foundation, designating Thiel as recipient. Address inquiries to:

The President • Thiel College • Greenville, Pa.

CLARA MAASS MEMORIAL HOSPITAL SCHOOL OF NURSING

Affiliated with Upsala College

* * *

Apply Now for September 1958

Write to:

Director of Nurses

CLARA MAASS MEMORIAL HOSPITAL

Belleville, New Jersey

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., President
2770 Marin Ave., Berkeley 8, California
AT THE HOME MISSION HEART OF THE WEST

College men who love God and people: 60 undergraduates now studying here salute you fondly and invite you to consider the Holy Ministry as your life work.

The 7th Academic Year Begins Sept. 3, 1958

MARION COLLEGE

The Only Junior College in The ULCA

Marion, an accredited college for women, offers the last two years of high school and the first two of college.

Courses available in liberal arts, music, business education, home economics, merchandising, and pre-nursing. Individual guidance.

Christian Character Development
Moderate Rates Sports

For Information Write

John H. Fray, D.D., President
Box K, Marion, Virginia

NEW MISSION FIELDS

Lutheran services have recently been started in the following areas, the Board of American Missions reports. Persons living in or moving to these areas should be urged to look up the new ULCA group. Mission developers are identified in parentheses.

GEORGIA: Chamblee-Doraville

(Eugene L. Epting, Jr.)

ILLINOIS: Chicago Medical Center

(David A. Kopplin)

INDIANA: Richmond-Centerville

(Frederick W. Fiedler)

MARYLAND: Beltsville

(William F. Gunther, Jr.)

MISSOURI: Kansas City—Northwest

(Dean E. Sudman)

NEW HAMPSHIRE: Littleton [re-entered]

(Frank A. Pelkonen)

NEW JERSEY: Oakland

(Herbert S. Hinman)

NORTH CAROLINA: Havelock

(Luther Aaron Lippard)

PENNSYLVANIA: Chestnut View

(Harold Y. Sandy)

TENNESSEE: Memphis [Latvian]

(Modris K. Gulbis)

UTAH: Salt Lake City

(Fred W. Henkel)

VIRGINIA: Richmond—Stratford Hills-Bon Air

(William E. Kinser)

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

HARSHBARGER, EDWARD C. From St. John Church, Lewistown; associate pastor. To Duncansville Church.

ILLINOIS

DOSSI, GILBERT V. From Faith Church, Jacksonville, Ill. To Trinity Church, Chicago Heights.

SCHAAR, HOWARD H. From Calvary Church, Southfield, Mich., mission developer. To Fairview parish.

PACIFIC

OSMUNDSON, ARTHUR. To St. Matthew Church, Renton, Wash.

PITTSBURGH

HOUSER, J. RAY, JR. From Ohio View

Church, Industry, Pa. To Ecorse, Mich., mission developer.

ROCKY MOUNTAIN

HEGLUND, FRANKLIN C. From St. Timothy's Church, Menasha, Wis. To St. Paul's Church, Albuquerque, N. M.

KNUDSEN, DALE L. From Bethlehem Church, Los Alamos, N. M. To Good Shepherd Church, El Paso, Tex.

VIRGINIA

EGGEN, JOHN M. From Evangelical Lutheran Church. To Shenandoah parish, Woodstock.

HANGEN, JESSE S., JR. From Resurrection Church, Arlington, associate pastor. To Luther Memorial Church, Blacksburg.

KINSER, WILLIAM E. From Holy Trinity Church, Martinsville. To Stratford Hills area, Richmond, mission developer.

MAUNEY, J. LUTHER. From Resurrection Church, Arlington. To full-time presidency of Virginia Synod.

MILLER, ROBERT T. From First Church, Norfolk, associate pastor. To Holy Trinity Church, Newport, Tenn.

SHEALY, P. EDGAR. From Botetourt parish, supply pastor. Retirement.

TUSING, CHARLES G. From Woman's Memorial Church, Pulaski. To full-time secretary of Virginia Synod.

DECEASED

G. HARRY DITTER, for many years solicitor of the Pennsylvania Ministerium, died July 15 in Germantown Hospital, Philadelphia. He was 77 years old.

Mr. Ditter was born in Philadelphia, and was a graduate of the Law School of Temple University. He was active in Nativity Church and in the Social Mission Society of Philadelphia. He served two terms on the Ministerium executive board.

Surviving are his wife, the former Clara Bauer, and a daughter, Mrs. Victor Gondos, of Washington, D. C.

Funeral services were conducted July 18 by Dr. Charles M. Cooper, Ministerium president, and the Rev. Arthur R. Seyda. Burial was in Northwood Cemetery.

August 13, 1958

**giant inflatable toys of
pre-historic monsters**



7 GIGANTIC DINOSAURS

for **\$1.00**
plus 25¢
post.

almost 4 feet tall

Command these fun-loving pre-historic monsters to your every prank. Toss them in the air and they always land on their feet. Made of molded one-piece quality latex, completely inflatable with genuine toss-up feet action. Thrill to their fascinating names

—ALLOSAURUS, SEA SERPENT, PROSAUROLOPHUS, TRACHODON, CERATOSAURUS, TYRANNOSAURUS REX, ARMORED DINOMITHYS.

All 7 MONSTERS for only \$1.00 plus 25¢ post. Money back guarantee!

7 different
pre-historic
monsters

GIANT DINOSAURS, Dept. D-69

114 EAST 32nd ST.

NEW YORK 16, N. Y.

OPPORTUNITY

for Christian service in responsible live-in position as Assistant Matron. September 1st. Small Children's Home, 20 minutes from New York. Lutheran Welfare Association of New Jersey, 79 Nelson Ave., Jersey City 7, N. J. OLdfield 6-0440.

AGENTS WANTED!

Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1958 Christmas and All Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 52, Ferndale, Michigan.

OPPORTUNITY

Experienced caseworker in area with many challenges. Opportunity for advancement. Good personnel policy. Equitable remuneration. Write the Rev. F. R. Stoneburner, Executive Director, Lutheran Inner Mission League, 201 Commercial Street, Dayton 2, Ohio.

FULL TIME ORGANIST-CHOIRMASTER desires change. Excellent background. Inquiries invited. Box 751, THE LUTHERAN.

in conclusion

IF YOU ARE ONE of the many who usually begin with "Five Make a Family" when reading this paper, you will be disappointed this week. "Five" is missing, and may be for several months. Mrs. Margaret Irvin, the author, has resigned.

She's been threatening this ever since Christmas because her work as a teacher in the Chicago Lutheran Theological Seminary keeps her busy. But she loved her Melton family, and disliked giving up writing about them. She began a continued story about family life in *THE LUTHERAN* of Aug. 14, 1940 (it was the Lathrop family in those days) and kept that up until Jan. 12, 1949.

The Lathrop children had grown up then, and Mrs. Irvin dropped them. She took a vacation until July 4, 1951, when the Meltons came into existence. This month she phoned me with the tone of finality in her voice, and said the end has come.

We plan to secure a new writer who may perhaps create a new family for us, or go on with adventures of the Meltons. Young readers of this paper especially like this story, and of course a majority of the women readers. I am sure that a continued story about family life, realistic and yet relaxed, is highly useful. It's a way of centering attention on how to meet our problems from day to day as Christians should.

THERE IS MUCH talk these days about "Christian vocation," and how a Christian can serve God at his work. Most people, it seems to me, haven't much chance of doing that. They are part of a big productive machine and do what the foreman tells them. They don't own the factory or the tools or the office they work

in, and have little chance to exhibit any creative impulse.

Brother Lawrence in a beautiful book of long ago told how he practiced the presence of God by scrubbing pots and pans in the monastery kitchen. These days any good-sized eating place has an electric machine for that, and how much can God be praised by flicking the switch?

Luther wrote at length about Christian vocation, but he lived at a time when most men were farmers or small-town craftsmen. A present-day German theologian, Werner Elert, in a recent book entitled *The Christian Ethos*, said that "under current conditions the requirements for a genuine understanding of Luther's doctrine of the vocation are no longer present." That seems to me to be surely true for two-thirds of us these days.

BUT WE STILL have family life, which may be as personal and warm-hearted as it has ever been. If we want to try, we can "live together in love until life's end."

The home can be the harbor where we are safe in any storm. Here is the place to nurture, within a small, intimate group, our essential character as Christians. Here is the place to work out our destiny as the children of God, loving one another according to the mind of Christ.

But there are complications. We all have our acute attacks of selfishness. And difficult problems arise especially in rearing children under today's circumstances.

Sermons and books may be helpful. But a story drawn from real life, displaying the problems and how one family meets them, seems to me still more helpful. This is why I have insisted, during the whole time I have had any connection with *THE LUTHERAN*, on a Lathrop or a Melton family in our columns. We'll continue having a family in this paper if I can arrange it.

—ELSON RUFF

From Boy to Man
and to
**MAN-SIZED
PROTECTION**



\$1000

16

\$2000

17

\$3000

18

\$4000

19

20 - 35 \$5,000

The Escalator Policy

This policy for young people has a built-in escalator feature that raises the protection from \$1000 to \$5000 WITH NO INCREASE IN PREMIUM.

From age 0 to 16 the policy provides \$1000 protection. Then as responsibilities become greater, the protection increases to

\$5000 at the rate of \$1000 per year from age 17 to age 20.

Important, too, is the feature permitting conversion to permanent types of life insurance at any time before age 35. This protects price-less insurability.

Insure with an Old Line Company -- it does make a difference!

Lutheran Mutual

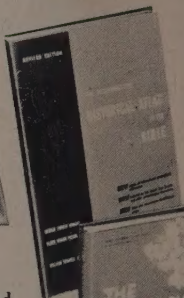
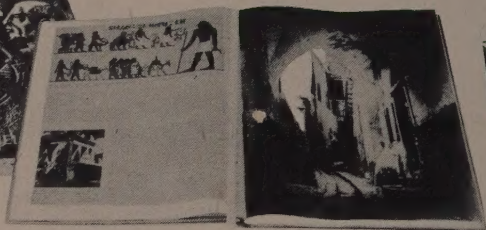
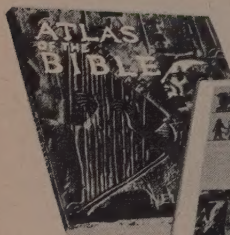
LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif

Free

For a better understanding of the Bible



Nelson's Atlas of the Bible

A breathtaking pictorial pilgrimage to the Old Testament and to the land where Jesus taught, suffered and triumphed. 400 beautiful illustrations. 35 color maps. 600,000 words of commentary, 26 page index. Spelling of biblical names is that of Revised Standard Version of Bible. Size $10\frac{1}{2} \times 14\frac{1}{4}$ inches. Handsomely boxed.

\$15.00

Westminster Historical Atlas to the Bible

A new edition of this famous book

Edited by G. E. Wright and F. V. Filson

Contains 130 pages of new material on biblical history and the significance of the newly discovered Dead Sea Scrolls, plus many new photographs and 18 maps in full color. Size $9\frac{3}{4} \times 14$ inches.

\$7.50

Geography of the Bible

By Denis Baly

The first geography of the Holy Land in English in the twentieth century—makes the Bible "come alive" in an entirely new way. 297 pages. Includes 997 Scripture references, 48 maps and diagrams, 97 photographs, and full-color fold-out map of Holy Land. Size $6\frac{1}{2} \times 9\frac{1}{2}$ inches.

\$4.95

Please add 15c to cover postage

UNITED LUTHERAN PUBLICATION HOUSE

2900 QUEEN LANE, PHILADELPHIA 29, PA.

22 W. Madison St.
Chicago 2, Ill.

610 Wood St.
Pittsburgh 22, Pa.

1233 Hampton St.
Columbia 1, S. C.

31 E. North Ave.
Baltimore 2, Md.

3103 W. Sixth St.
Los Angeles 5, Calif.

17 Park Place
New York 7, N. Y.

219 W. Sixth St.
Austin 61, Texas

805 Locust St.
Des Moines 9, Iowa

11 Arzuaga St. (P.O. Box 335)
Rio Piedras, Puerto Rico

237 King Street W.
Kitchener, Ont., Canada